

Islamic Review & Muslim India.

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-and-
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّ عَلَى رَسُولِ الْكَرِيمِ

The Mosque, Woking, Surrey, England.

Chas. H. Howell

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PRICE SIXPENCE.

اسلامک ریلوے کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل سالہ کا حجم کافی نہ تھا اسلئے سر دست سہلہ فریاد پورہ کر دیا ہے۔ آئندہ مکن سے بہت جلد حجم اور پڑے یا رسالہ مہینہ میں دو بار ہو جائے قیمت سال روان اسوقت بعض سے بحساب پانچ روپہ وصول ہو رہی ہے۔ اور میں نے قیمت رسالہ سات روپہ کر دی ہے۔ پہلے میں ان جواب تکفہ مت میں عرض کرتا ہوں کہ یہ رسالہ تاجرانہ اصول پر نہیں چلایا گیا۔ غرض یہ ہے کہ اسکی قیمت کسی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ پہلے رسالہ کی اس غرض کو مد نظر رکھ کر اگر یہ بحساب خود بخود زیادہ قیمت مجھے یا لاہور میں پچھدین تو ان کی غنائت و اللہ میں یہ امر ہی خدا پر چھوڑنا ہوں۔ یہ رسالہ تو یہی مافی غرض ہے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر اسلامی دنیا پر چکنے لگے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا از سر نو اصلی اسلامی زندگی کی طرف آ رہی ہے۔ جن خدایاران رسالہ کا حال کسی درمیانی مادہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سمن کا نمبر منگو اگر بحساب شروع سال سے دست کر دین تو رسالہ سے بہت سا بوجہ بکھا ہو جاوے گا۔ کیونکہ متفرق حساب علی کی زیادتی کو چاہتے ہیں اور یہاں گنجائش نہیں۔ میری غرض تو یہ ہے کہ حقدار مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں جو میرا ناتہ بٹائے وہ عند اللہ اپنے آپ کو ماحور کیجے۔

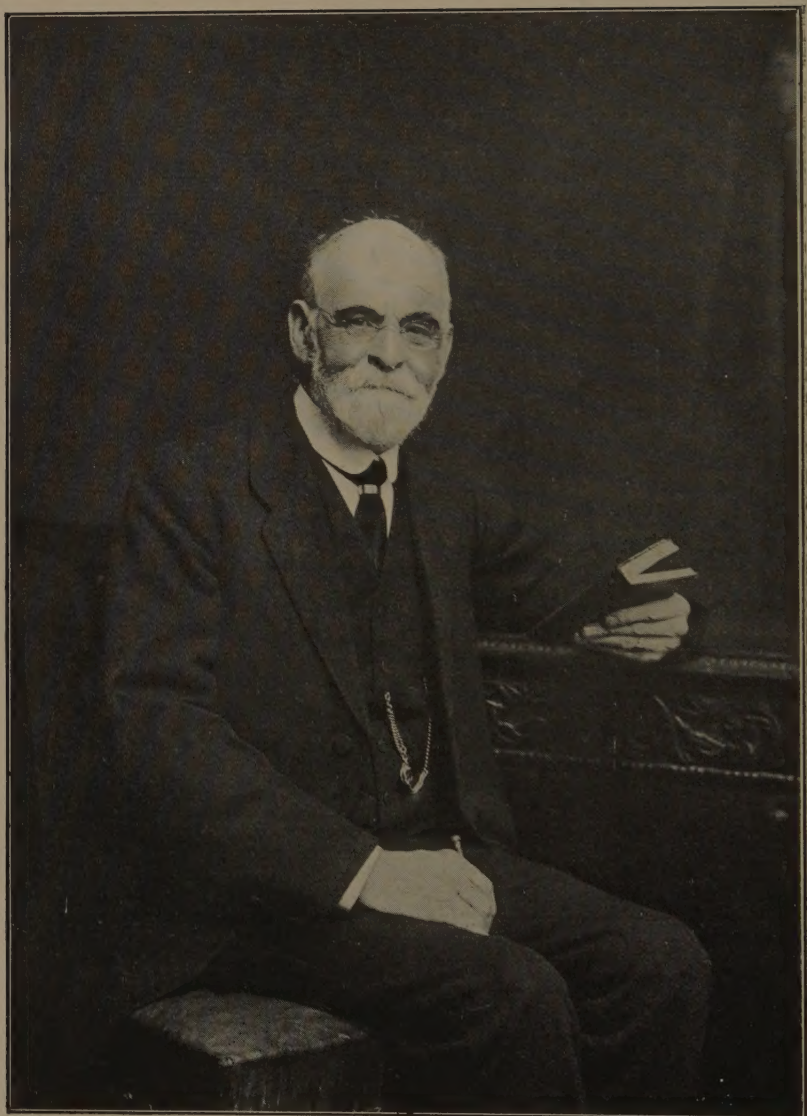
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IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.

THE MOSQUE, WOKING, ENGLAND.



(Portrait study by Moull & Morrison, 45, Hardman Street, Liverpool.)

PROF. NOOR-UD-DIN STEPHEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلِهِ عَلَى سُلَّةِ الْكَرِيمِ

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SERVICES AND CONVERSIONS

Friday Prayers and Services are held at 39 Upper Bedford Place, Russell Square, London, at 12.45;
 and

Sunday Services are held at the Mosque, Woking, at 3.15 p.m. The Muslim Church welcomes Non-Muslims as well. Collections are dispensed with and healthy criticism is encouraged.

It is a matter of very great satisfaction to see that the British Muslim Society is increasing steadily. This month also has witnessed new additions to our Universal Brotherhood, including such noble, sincere, frank and ardent new Muslims as *Saida* and *Siddiqa*, who will, we are sure, do all they can to promote the cause of our beloved Faith—Islam.

AN ENGLISH TRANSLATION OF THE HOLY QURAN

THE Maulvi Muhammad Ali, M.A., LL.B., has prepared, after a labour of six years, an English translation, with necessary notes, of the holy Quran, and has sent it to us to arrange for its printing and publication here. Each copy will run up to over 1,000 pages. The cost of the undertaking is expected to be Rs. 21,000, or £1,400, if only 5,000 copies are printed. It will be possible to put up the price of each copy, cloth bound and on good paper, to 7s. each. As it is the desire of all the Muslims to present their religion—the only rational religion known to man—before the advanced nations of Europe, it will be arranged that non-Muslims get each copy at 2s. less. A half-morocco bound volume will cost an additional sum of 2s. To give an idea of the translation and the style, we give here some sample pages. Although it will increase the expense greatly, it has been thought very necessary that the text in Arabic should also accompany the translation of each verse, as was shown in previous issues. The translation is faithful. The notes are comprehensive and explanatory. To those who know the learned translator his very name would be a guarantee to them that the translation is scholarly and based on the authentic traditions of the great Prophet as interpreted by the Muslim *savants*. For the benefit of strangers the selection of the sample pages has been such as to give out the characteristics of the translation of the whole, so that the reader of these pages should be able to form some idea of the nature of the whole translation.

It would but be superfluous to dilate upon the need of an English translation by a person who has not only a command over the English language, but also over the original (i.e. Arabic) of a book which holds a unique position in the world of literature. We appeal to our Muslim brothers to extend us a financial help to enable us to present before the English-speaking public a translation of our heavenly Book. We also appeal to those non-Muslims who are interested in comparative theology and who would like to possess from its very source a good knowledge of that great faith which claims 400,000,000 souls scattered all the world over.

Donations, or price in advance of the copies wanted, will be gratefully welcomed.

CHAPTER I

THE OPENING

Abstract.

1. Allah, the Lord of the whole creation, brings the creation to its goal of completion. 2. His loving beneficence and mercy are exercised both before and after man makes himself deserving of them. 3. His dealing with man is as that of a master, and therefore His law of requital is characterized by forgiveness. 4. Man's dependence on Him and His assistance of man. 5-7. Prayer to be kept always on the right or the middle path and not to be diverted to either side.

Title.

The *Fātiha* or "the Opening" is known under various other names. It is spoken of as *Sab'an minal masani*, or "the Seven Oft-repeated Verses," in the Qur-án itself (15 : 87) because its seven verses are constantly repeated by every Muslim in his prayers at least 32 times a day. It is spoken of as the *Fátihat-ul-Kitáb* or "the Opening of the Book," in a saying of the Holy Prophet in which it is said : *la salata illa biqirate Fátihat il Kitáb*, i.e. "No prayer is complete without the *Fátihat-ul-Kitáb*" (AD, Tr). Hence it is also called *Surat-us-Salat*, i.e. "the chapter of Prayer," being essential to every prayer whether performed in congregation or in private. It is also called *Surat-ud-Dua*, i.e. "the chapter of supplication," because the entire chapter is a supplication or a prayer to the Great Master, and because as a prayer it not only occupies the highest place among the prayers of other sacred books but also among those taught by the holy Qur-án itself. It is also called *Um-mul-Kitáb*, i.e. "the Basis of the Book," because it contains the whole of the Qur-án, as it were, in a nutshell. Some of the other names given to this chapter are *the Praise*, *the Thanksgiving*, *the Foundation*, *the Treasure*, *the Whole*, *the Sufficient*, *the Healer*, and *the Healing*.

Date of Revelation.

Al-Fātiha or *Fátihat-ul-Kitáb* contains seven verses in a single section and was revealed at Mecca, being without doubt one of the earliest revelations. Muir, who divides the whole of the Meccan revelation into five periods, places the *Fātiha*

in the first period, though he is mistaken in placing it before even the 96th chapter, for which there is overwhelming evidence as its being the first revelation. It is, of course, impossible to give the exact dates on, or even the exact order in which the various chapters were revealed, but there is not the least doubt that the *Fātiha* must be placed among the earliest revelations. It is referred to in 15 : 87 as *Sab'an minal-masani* or "the Seven Oft-repeated Verses," a name by which this chapter is generally known, and the fifteenth chapter, which is undoubtedly Meccan, can by no means be placed among the latest Meccan revelations. Again, it is a fact that the *Fātiha* formed an essential part of the Muslim prayers from the earliest days when prayer was made obligatory for the Muslims, and there is a vast mass of evidence showing that this happened very early in the Prophet's ministry. For not only is the fact referred to in the earliest revelations, such as the 73rd chapter, but there are also other historical incidents showing that prayer was observed by the earliest Muslim converts. The holy Prophet's removal to the house of Arqam is a historical fact of undoubted truth which occurred at the latest in the fourth year of his preaching, and this removal was necessitated by the troubles caused to the Muslims on account of their saying prayers in places which were not safe from the interference of the unbelievers. Thus the story of Sa'd, who "retired for prayer with a group of believers to a valley near Mecca," and the occurrence of an affray with some of his neighbours, as narrated by Muir, may be taken as a preliminary to the choice of Arqam's house so as to avoid interruption.

The Bismilla.

The chapter is headed by the words *Bismilla Ar-Rahman Al-Raheem*, which also head every one of the other 114 chapters of the holy Qur-án with the exception of one only, the 9th, while the same sentence occurs once in the middle of a chapter, viz. in 27 : 30, thus occurring 114 times in the holy Qur-án. The phrase has besides acquired such a wide usage among the Muslims that it is the first thing which a Muslim child learns, and in his everyday affairs the *Bismilla* is the first word which a Muslim utters.

The *Bismilla* is the quintessence of the chapter *Fātiha* in the same manner as the latter is the quintessence of the Qur-án

itself. By commencing every important affair with the *Bismilla* the Muslim, in fact, shows in the midst of his everyday life affairs that the right attitude of the human mind towards the Great Mind of the universe is that it should always seek a support in the Mighty One Who is the source of all strength, and thus Divine Unity finds expression in the practical life of man in a manner unapproached anywhere else in the history of religion.

The revelation of the *Bismilla* seems to have followed soon after the first revelation of the opening verses of Chapter 96, for it forms a part of even the shortest chapter revealed to the holy Prophet. Moreover, the words of the *Bismilla* show a deep connection with the account of the first revelation as given by the holy Prophet himself. He was in the well-known cave of Hira when the first message came to him. This message was brought by an angel, who asked the holy Prophet *to read*. "I am not one who can read," was the reply. The question and answer were repeated thrice, when the angel said: "Read with the assistance of the name of your Lord who created—He created man from a clot; read and your Lord is most Honourable" (96: 1-3) (Bkh). And as the Prophet, who on the most trustworthy testimony did not know either reading or writing, was able to read with the help of the Lord, even so is every Muslim taught to seek the help of Allah the Beneficent, the Merciful, in everything that he seeks to do. The *Bismilla* must thus have immediately followed the very first revelation.

Beside the word *Allah*, which in the Arabic language is the proper name of the Divine Being, there occur in the *Bismilla* the two chief attributive names (Ar-Rahmán) and (Ar-Rahím), which signify respectively the Beneficent One who exercises His love towards all His creatures in providing for them before they come into existence, and the Merciful One Who deals mercifully with His servants in making their humble deeds bear great fruit. Thus in addition to the dependence of man on his Divine Maker, the *Bismilla* teaches the absolute and transcendental Unity of the Divine Being in the use of the word *Allah*, which was never applied to any other object of worship by the Arabs, and His great and unbounded Love and Mercy for His creatures in the use of the two words *Ar-Rahmán* and *Ar-Rahím*. So great is His love that He requires no compensa-

tion for its exercise as the Christian doctrine of atonement teaches, and so great is His mercy that He can make the deeds of man bear an unbounded fruit ; and the gift of His salvation is therefore permanent and not temporary, as taught by the Vedic religion.

Rodwell's suggestion that the *Bismilla* in the form in which it appears in the holy Qur-án was first taught to the Quraish by the poet Umayya of Táif seems to have been due to some misconception, for there is unimpeachable testimony to show that the Quraish not only did not know the name *Ar-Rahmán*, to which they asserted themselves to be utter strangers (25 : 60), but that they were averse to the use of the *Bismilla* itself in the form in which it was taught by the holy Prophet. For so late as the sixth year of *Hijra*, when a truce was drawn up between the Muslims and the Quraish, Suhail ibn-i-'Amru on behalf of the Quraish refused to prefix *Bismilla Ar-Rahmán Ar-Raheem* to the agreement, saying *la 'arifo hasa*, i.e. "I do not know this," and the agreement was therefore headed by *beismik allahumma*, the form in common use among the Quraish (Tb). That nations had some such form which they prefixed to their writing cannot be denied, but the mere existence among any other people, as the Jews or the Sabeans or the Zoroastrians, of any expression which they prefixed to their writings does not show that the holy Prophet had borrowed the idea from here or there. It is in the choice of the words that the real beauty lies, for the real message of Islam was the perfection of religion, and this perfection is made clear in its *Bismilla*, in the very first words with which it opens. Islam has never claimed that what it preached was never preached to the world before ; on the other hand, it lays claim to purifying and making perfect the old doctrines (5 : 3). Even the words *Bakhsháishgar* and *Dádár*, meaning respectively "the Pardoner" and "the Just," make no approach to the beauty of the two fundamental attributes of love and mercy made manifest in the words *Ar-Rahmán* and *Ar-Rahím*. The choice of these two attributes of *love* and *mercy* as the prime attributes of the Divine Being is sufficient comment on the misstatements of the carpers of Islam, who misrepresent the God of Islam as a Cruel and Wrathful Being.

Subject-matter.

The *Fātiha* has a special importance as a prayer, being an essential part of every prayer, whether offered in congregation or in private. Its *oft-repeated seven verses* constitute the prayer for guidance of every Muslim at least 32 times a day, and therefore it has a much greater importance for him than the Lord's prayer for a Christian. And there is another difference too. The latter is instructed to pray for the coming of the kingdom of God, whereas the Muslim is instructed to seek for his right place in that kingdom which had already come, the hint no doubt being that the coming of the holy Prophet was really the advent of the kingdom of God, about whose approach Jesus preached to his followers (Mark i. 15). Thus the prayer is a model prayer taught to the Muslims, and the objection as to the inconsistency of the form of address adopted here with the Divine authorship of the Book vanishes in the light of these facts. The numerous prayers contained in the holy Qur-án follow the same rule, and are never preceded by the word "say" or any other word to that effect. For instance, compare the prayer contained in the concluding verse of the second chapter, and also the prayers contained in 3:7, and 8, and 3:190-193, and elsewhere. That a form of prayer or supplication is meant for the supplicant is so clear that any introductory word commanding men to pray in that form would have been superfluous.

Some hostile critics have suggested that such a prayer is suited only for blind and sinful men groping in the dark to find out the way. Surely it is a very distorted view of the sublime words which express the natural yearning of the sincere soul to be kept on the right way and to be saved from stumbling. The prayer contained in this chapter is the sublimest of the prayers that exist in any religion, and occupies the first place among all prayers contained in the Qur-án itself. A chorus of praise has gone forth for it from the greatest detractors of the holy Qur-án, and they have been compelled to "admire its spirit." The entire chapter is composed of seven verses, the first three of which speak of the four chief Divine attributes, viz. providence, beneficence, mercy, and requital, thus giving expression to the grandeur and praise of the Divine Being, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while

the middle one is expressive of man's entire dependence on Allah. The attributes referred to are those which disclose Allah's all-encompassing beneficence and care, and His unbounded love for all of His creatures, and the ideal to which the soul is made to aspire is the highest to which man can rise, the path of righteousness, the path of grace, and the path in which there is no stumbling. If, on the one hand, the narrow views which addressed the Divine Being as the Lord of a particular nation are swept off before the mention of His equal providence and equal love for all mankind, nay for all the creatures that exist in all the worlds, and the idea of paternal care and affection contained in the word "Father" dwindles into insignificance before the all-embracing beneficence and love of the Great Author of all existence who provides and regulates the means of existence, nourishment, and perfection of the creatures long before they come into existence, there is on the other hand the high aspiration of the soul for an unbounded spiritual rise unhampered by all considerations of cares of the body which craves for the "daily bread," and even of solicitude for forgiveness of wrongs done and injuries inflicted, for the soul seeks to rise to a place where wrongs and injuries are not known. It makes the soul aspire to the great spiritual eminence to which arose those to whom Allah was gracious, the Prophets, the truthful, the faithful, and the righteous (4:71). It sets before the eye that high goal, the goal of Divine grace wherein is no displeasure and which is beyond the reach of error. With all its beauty even the Lord's prayer sinks into insignificance before the all-comprehensiveness and majestic glory of the *Fātiha*, and one would in vain turn over the pages of sacred books to find anything approaching to the grand and sublime ideas contained in this chapter of the holy Qur-án.

The four attributes of the Divine Being mentioned here are moreover a refutation of the wrong conceptions of the fundamental principles of faith met with in some of the prominent religions of the world. The attribute *Rabb*, for instance, which signifies Divine providence, indicates that all things in creation are so made as to attain gradually to a state of perfection within their spheres of capacity, and thus points out the erroneousness of the doctrine of the "Fall of Man," which upholds that an original state of perfection has given place to degeneracy. The designation of the Divine Being as Lord of

the worlds gives a death-blow to all narrow views of the spiritual blessings and their limitation to certain territorial bounds or particular times, and thus makes clear that the highest of these blessings, the gift of Divine revelation, could neither be limited to a particular country, nor to a particular nation, nor yet to a particular age. The attribute of loving beneficence in *Ar-Rahmán* is a refutation of the doctrines of atonement and sonship, as it directs attention to the fact that benefits are conferred on man by the Divine Being without exacting any compensation from him, *Ar-Rahmán* being the Beneficent Lord whose manifold blessings are conferred on man without his ever having done anything to deserve them. The attribute of Mercy in *Ar-Rahím* points out the error of the doctrine which teaches, according to the Vedic religion, that the Divine Being is unable to give manifold and unlimited reward for limited acts of man, and that therefore his salvation even when it has been earned after going through innumerable states of life must be short-lived, for *Ar-Rahím* signifies the Merciful Being who multiplies rewards to an unlimited extent. And the last attribute, *mastership of the time of requital*, is directed against those doctrines which deny the quality of forgiveness in the Divine Being, the most prominent of these being the doctrine of the transmigration of souls, for *Málik* is not the king or the judge whose duty is to hold the balance equally between two parties, but He is the Master, and the guilty one is His mere creature, whom He can wholly forgive without any idea of injustice or favouritism being attributed to Him.

I have also said that the seven verses of the *Fátiha* contain the whole of the Qur-án in them. It is for this reason that in 15 : 87, already quoted, it is spoken of as *Al-Qur-án Al-'Azeem* or "The Great Qur-án" (Bkh). And so it is in fact, as the name *Ummul Qur-án*, a name given to it by the holy Prophet himself, shows (Bkh). For the Qur-án is a Book which declares the glory of Allah and teaches the right way to man, and both these themes find expression in the *Fátiha*. The fundamental principles of faith, the prime attributes of the Divine Being, which are the basis of all other attributes, the relations which ought to hold between man and his Creator are all contained in their essence in the seven short sentences of which this wonderful chapter is made up. And to crown all, this chapter

opens with the broadest possible conception of the Lordship (this word is intentionally adopted in the place of *fatherhood*) of the Divine Being and the brotherhood of man, nay of the oneness of all creation, for the unity of the creation necessarily follows the unity of the Creator.

In the name of Allah,¹ the Beneficent,² the Merciful.³

1. I retain the ordinary translation of the particle *ba*, but I must warn the reader that the sense of this particle is not the same in Arabic as the sense of the word *in* in the equivalent phrase *in the name of God*, *in* in the latter case signifying *on account of*, whereas the *ba* in Arabic signifies *by* or *through*, or to be more exact, with the assistance of. The phrase is in fact equivalent to *I seek the assistance of Allah, the Beneficent, the Merciful* (AH).

2. (*Allah*) according to the most correct of the opinions respecting it, is a proper name applied to *the Being who exists necessarily by Himself, comprising all the attributes of perfection* (TA-LL), *the al being inseparable from it, not derived* (Msb-LL). *Al iláh* is a different word, and there is nothing to show that Allah is a contraction of *Al-iláh*. The word Allah is not applied to any being except the only true God and comprises all the excellent names (TA-LL), and the Arabs never gave the name Allah to any of their numerous idols. Hence, as being the proper name of the Divine Being, and not having any equivalent in any other language, I have adopted the original word in my translation.

3. Ar-Rahmán and Ar-Rahím are both derived from *Rahm*, signifying *tenderness requiring the exercise of beneficence* (Rgb), and thus combining the idea of *love* and *mercy*. Ar-Rahmán and Ar-Rahím are both active participle nouns of different measures denoting intensiveness of significance, the former being of the measure of *f'ulan* and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure of *fa'il* and being expressive of a constant repetition and manifestation of the attribute (AH). The two words have been explained by the holy Prophet himself, and though the words are different, the ultimate significance is the same as that which is the result of the grammatical consideration. He is reported to have said: "*Ar-Rahmán* is

the Beneficent God whose love and mercy are manifested in the creation of this world, and *Ar-Rahím* is the Merciful God whose love and mercy are manifested in the state that comes after" (AH), i.e. in the consequences of the deeds of men. Thus the attribute of mercy in *Ar-Rahmán* is manifested before man comes into existence in the creation of things that are necessary for his life here, and therefore without his having deserved them or made any compensation to claim them, while the same attribute in *Ar-Rahím* is manifested when man has done something to deserve it. Thus the former is expressive of the utmost degree of love and mercy, while the mercy in the latter finds expression in constant repetition. Hence the lexicologists agree in holding that the former includes both the believer and the unbeliever for its objects, while the latter has the believer for its particular object (LL, Rgb, TA, LA). Hence I render *Ar-Rahman* as meaning *the Beneficent God* because the idea of doing good is predominant in it, though I must admit that the English language lacks an equivalent of *Ar-Rahmán* even making an approach to giving expression to the all-comprehensive love and goodness manifested in that word.

It may also be noted that *Ar-Rahmán*, though manifesting an attribute, is like a proper name and applicable only to the Divine Being. The word is, in fact, used as an alternative with Allah, very clearly so in 17:110. Hence it is not applied to denote the quality of mercy in a man, though *Ar-Rahím* is so applied. The only exception mentioned by lexicologists is that Masailma the Liar was called *Rahman-ul-Yamama* or the *Rahmán* of Yamama by his followers, but such a use of a proper name has always been considered allowable. As the word *Rahmán* was quite new to the Arabs (25:60), the followers of the Liar may have applied it to him as a retort to the Muslims.

1. (All)⁴ Praise is due to Allah, the Lord⁵ of the Worlds,⁶
2. The Beneficent, the Merciful,
3. Master⁷ of the day⁸ of requital.
4. Thee do we serve and Thee do we beseech for help.
5. Guide us on the right path,

6. The path of those upon whom Thou hast bestowed favours,⁹

7. Not those upon whom wrath is brought down, nor those who go astray.¹⁰

4. The *Al* in *Alhamdo* is for *istighraq-ul-jins*, i.e. *the universal inclusion of the genus* (AH), showing that all kinds of praise are included.

5. The Arabic word *Rabb* conveys not only the idea of *fostering*, *bringing up*, or *nourishing*, but also that of *regulating*, *completing*, and *accomplishing* (TA-LL). According to Rgb, *Rabb* signifies the *fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion*. Hence *Rabb* is the Author of all existence, who has not only given to the whole creation its means of nourishment, but has also beforehand ordained for each a sphere of capacity, and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It would thus be seen that the word *Rabb*, which for want of a better word I render as *Lord*, conveys a far nobler and grander idea than the word *ab* or *father*, the idea conveyed in which does not go beyond *nourishing*. The Muslim prayer, therefore, prefers the use of the word *Rabb* or *Lord* to that of *ab* or *Father* in addressing the Divine Being.

6. The word translated as creation is '*almeen*, pl. of '*alam* (from '*ilm*, *to know*), indicating literally *that by means of which one knows a thing*, and hence it signifies world or creation, because by it the Creator is known. In a restricted sense it is applied to any class or division of created beings or of mankind (LL). Hence '*alameen* has been translated as *nations* in 2:47 and elsewhere. The all-comprehensiveness of the Lordship of Allah in the very first words of the Qur-án is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations, and thus subverts all narrow views of religion and of Godhead.

7. The English translations have usually adopted *King* as the translation of the word *Málik*, which is not strictly correct. *Málik* and *Malik* are two different words from the same root, the former signifying *Master* and the latter

King. According to the rule of forming derivatives in Arabic, an additional letter, as the *alif* in *málik* (written as *málik* in the holy Qur-án), would give the meaning a greater intensity (AH), and hence a master is more than a king. The adoption of the word *málik* or Master is to show that Allah is not guilty of injustice if He forgives His servants, because He is not a mere king or a mere judge, but more properly a Master.

8. The word *Yaum* is applied in the holy Qur-án to any period of time from *a moment* (55 : 29, *Kulla Yaumin hurwa fi Shán*) to *fifty thousand years* (70 : 4, *fi Yaumin Kana miqdaruhu Khamseena Alfa Sana*), and may therefore indicate an indefinitely small or indefinitely large space of time. According to LL *Yaum is a time whether day or night* (Msb); *time absolutely whether night or not, little or not*; this is the proper signification; also a day, meaning the period from the rising of the sun to its setting. According to Rgb the word *Yaum* indicates *a period of time, whatever period it may be*. As there are ample indications in the Qur-án that the Divine law of requital is working every moment, and there is nothing to support the idea that it will not come into force before a particular day, the law of requital referred to in this verse is therefore a law which is constantly at work.

9. Those upon whom favours are bestowed are, according to I'Ab, the four classes mentioned in 4 : 69, viz. the prophets, the truthful, the faithful, and the righteous (AH). This shows that, according to the holy Qur-án, the favours that were bestowed upon the prophets, the gift of Divine revelation being one of the chief of them, can still be bestowed upon the righteous who follow the right way.

10. The holy Prophet is reported to have said : "Those upon whom wrath is brought down are the Jews, and those who go astray are the Christians" (AH). Of course the words are only explanatory, and do not limit the significance of the original words used. The holy Prophet made the Arabs realize by the case of the two people whom they knew well how men sometimes desert the right or the middle path, leaning to either extreme—the Jews rejecting Jesus Christ, a righteous servant of God, as a liar, while the Christians went to the other extreme and raised that same mortal to the dignity of Godhead. Islam inculcated that the middle path was to be followed, neither leaning to the side of hatred nor being excessive in love,

because the former brings down Divine wrath as it did in the case of the Jews, and the latter leads a man astray as it led the Christians.

“OF THY WORD UNSPOKEN THOU ART MASTER,
 THY SPOKEN WORD IS MASTER OF THEE.”

By LORD HEADLEY.

CERTAIN short sayings carry much weight, and indeed I firmly believe that more good has been done by a *very* few well-chosen words than by long-winded treatises and speeches. I give below a few, and I should like to see them discussed, by the kind permission of the Editor, in the ISLAMIC REVIEW, in their different aspects, by the learned readers and contributors. I have my own ideas on them, and will give them in the next number of the REVIEW if I am spared till then.

The sayings are :—

“Trust in God—but tie your camel.”

“There is but one counsellor worse than *panic*, and that counsellor is *despair*.”

“God will provide.”

“All things come to the man who waits.”

“The Devil looks after his own.”

I look forward to an interesting and, let us hope, instructive discussion. A pointed argument is better than the lengthy and long-drawn-out reasoning, which is not nearly so convincing. A pretty little verse in the epigrammatic style supports my view in these words :—

“The quality most in a bee that we meet
 In an epigram never shall fail :
 The body should always be little and sweet,
 And a sting should be left in the tail.”

In this world stings are necessary, for without them it would often be difficult to attract attention.

WHAT IS ISLAM?

Islam is a simple Faith. A belief in One and only God (Allah), possessing all the conceivable good attributes and absolutely free from all frailties, is its first principle. Those who follow Islam are called Muslims or Musalmans, but **not** Muhammadans. They worship One God—the All-mighty, the All-knowing, the All-just, the Cherisher of the Worlds, the Master of the East and the West, the Author of the heavens and earth, the Creator of all that exists. The God of Islam is Loving and Forgiving, but also just and swift in reckoning. He is the Friend; the Guide; the Helper. Every place is sacred to Him. There is none like Him. He has no partner or co-sharer. He has begotten no sons or daughters. He is free from passions, and is indivisible, impersonal. From Him all have come and to Him all return. He is the Light of the Heaven and the Earth, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

The Prophet of Islam was Muhammad, whom the Muslims must follow. He was the last Prophet, and finally and faithfully preached and established the doctrine of the Unity of God in a way that it can never now be shaken by any amount of progress of rationalism. Those who believe in the doctrine of the Unity of God are expected to respect His servant and messenger who established that doctrine. Muhammad is highly revered by all the Muslims, but is recognized as a man as are other Prophets, like Abraham, Moses, Jesus, etc., who are all respected by Muslims as righteous persons sent down by the loving God to guide His children. All the Prophets, whether of the East or the West, the North or the South, brought the same common message from the Creator, but their followers afterwards altered or corrupted it until Muhammad came, who left behind him an uncorruptible book.

The Gospel of Muslims is Al-Quran. It teaches man how to hold direct communion with his Maker, and also how to deal with his fellow-beings as well as God's other creatures. It has enjoined, "Be constant in prayer, for prayer preserveth from crimes and from that which is blamable, and the remembrance of Allah is surely a most sacred duty." But it has also said, "Blessed are they who fulfil the covenant of God and break not their compact; and who join together what God

hath bidden to be joined ; and who fear their Lord and dread an ill-reckoning ; and who from a sincere desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret and openly out of what We have bestowed on them ; and turn aside evil with good ; for them there is the recompense of that abode, gardens of eternal habitation, into which they shall enter, together with such as shall have acted rightly from among their fathers ; their wives and their posterity and the angels shall go in unto them by every portal (saying) Peace be with you ! because you have endured with patience " (Sura xiii. 20-24).

Al-Quran is a book which has withstood the ravages of time, and stands to-day, after more than thirteen centuries, word for word and letter for letter as it came out of the mouth of the Prophet Muhammad. There are hundreds of thousands of Muslims who know the whole of it by heart. It is an uncorrupted and a living book, and the religion it preaches is a living religion.

There is no Priesthood in Islam. There is no intercession, no redemption, no saviourship. Every soul is responsible for its own actions. Islam points out both the ways—the one which brings to God, and that is *good*, the other which leads away from Him, and that is *evil*. No one can carry the burden of the other. Sincere repentance secures forgiveness. " O My servants, who have transgressed to your own injury, despair not of Allah's mercy, for all sins doth Allah forgive, gracious and merciful is He " (Quran, chap. xxxix. 54).

Islam does not recognize any difference of sex in piety. Whether males or females, those who act rightly get their salvation. It does not lay down that human beings are born sinners or that woman was instrumental in the "fall of Adam." The holy Prophet has said, "Paradise lies at the feet of mother."

Islam forbids impurity of every kind. Cleanliness, both of body and mind, is essential for a Muslim. Physical cleanliness is a natural concomitant to the idea of moral purity, for no man can approach Him Who is All Pure and Clean in a state of uncleanness. All intoxicants are forbidden, so is gambling and the flesh of the pig. Suicide is unknown among Muslims.

Islam enjoins prayers, fixed alms to the needy, fasting,

affection to parents and kindness to all creatures—even animals and birds.

Islam encourages rationalism and scientific research by declaring that sun and moon and all the elements are subservient to human intellect and will in a great measure.

The Universal Brotherhood of Islam has been joined by many English men and women of different grades in society. A British Muslim Society has been formed which has Lord Headley as its president, Mr. J. Parkinson as its vice-president, and Mr. Sims as its assistant-secretary. The Russian nobleman Yourkevitch, the French Viscount de Potier, the Egyptian Princess Saleha, Capt. S. Musgrave, Lieut. Barry Gifford, Mr. Basheer Muller, Major R. Legge, Prof. N. Stephen, Prof. H. M. Léon, M.A., Ph.D., LL.D., Prof. Ameen J. Whymant, Ph.D., Litt.D., Mrs. Clifford, Miss Bamford, Mrs. Howell, Miss Potter, Dr. Smith, Mr. Flight, Madam Bloch, Mr. and Mrs. Welch, and Mrs. Rose Legge are some of its members. The Brotherhood, being universal, is open to all, and anybody who would like to join it can either attend the Friday Prayers at 1 p.m. at 39, Upper Bedford Place, London, W.C., on any Friday; or Sunday services held at 3.15 p.m. at the Woking Mosque; or send the accompanying declaration to the Imam of the Mosque, Woking, Surrey, who will always be glad to answer any inquiries. Islam claims to be a rational faith, and undertakes to satisfy the reason and conscience both, so criticism is encouraged and every effort made to answer questions satisfactorily.

DECLARATION FORM.

I _____ <sup>son
daughter
wife</sup> of _____
of (address) _____ do hereby faithfully and solemnly declare of my own free will that I adopt ISLAM as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

La ilaha ill-Allah,

Muhammad al rasul-Allah.

N.B.—Please address all enquiries to the Maulvi Sadr-ud-Din, B.A., B.T., Head of the Mosque, Woking, Surrey.

ISLAM AND RATIONALISM

AMONG all the religious systems of the world Islam stands alone in demanding from those who follow it to study Nature and to make researches in philosophy and science. Islam is the only religious system known to humanity that demands the development of reason together with conscience. In distinct contrast to other religious books the Quran encourages arguments and always gives reasons for any rules it lays down for the guidance of humanity—the Quran is never dogmatic. The very first inspiration the Prophet Muhammad received was to this effect:—

“Read, in the name of thy Lord, who hath created all things; who hath created man of a clot of blood. Read, by thy most beneficent Lord; who taught the use of the pen; who teacheth man that which he knoweth not.” (Quran xcvi.)

The majesty of the pen and the grandeur of knowledge have fully been expressed in the holy Book of Islam.

The God of Islam is Himself a philosopher—*Hakeem*. He is all-knowing—*'Aleem*. He says, “Verily you are receiving this Quran from the *Hakeem 'Aleem*” (Quran xxvii. 6). The Creator of the Universe, the Cherisher of all that exists in it, cannot but be an all-knowing philosopher, and when man was created after His image he cannot but have in him a craving for knowledge, philosophy, and science. The query put by the Quran is: “Are those who know equal to those who do not know?” and also, “Are the blind equal to the seeing?”

The Quran itself has been described as a Book of philosophy and wisdom.

“These are the verses of the wise Book”
(Quran xxxi. 1; xxxvi. 1).

Besides this, God has proclaimed that the universe has been set on a principle, and there are laws of nature to conduct the affairs of this universe. He says:—

“We have not created the Heavens and the Earth and all that is between them otherwise than in truth and for a settled term” (xlv. 2).

The Quran forcibly draws attention to the phenomena of nature thus:—

"This book is sent down from the Mighty, the Wise Philosopher. Assuredly in the Heavens and the Earth are signs for those who believe. And in your own creation, and in the beasts which are scattered abroad are signs to the firm in faith. And in the succession of night and day, and in the supply which God sendeth down from the Heaven whereby He giveth life to the Earth when dead and in the change of the winds, are signs for a people of *reason*" (xlv. 1-4).

It plainly says that

"He who has been gifted with philosophy and wisdom has been the recipient of great good."

The Quran enjoins upon the Prophet :—

"Summon thou to the way of thy Lord with wisdom and kindly warning: dispute with them in the kindest manner" (xvi. 126).

The Prophet himself has said that :—

"To acquire knowledge is the religious duty of Muslim men and women."

The prayer taught to Muslims is :—

"O Creator, reveal to us all the true principles and nature of everything."

The result of all this encouragement was that literature and science prospered in Muslim Spain as they then prospered nowhere else in Europe. Students flocked into Spain from France, Germany, and England to drink from the fountains of learning which flowed only in cities of the Moors. The surgeons and doctors of Andalusia were in the van of science; women were encouraged to devote themselves to serious study, and the lady doctor was not unknown among the people of Cordova. Mathematics, astronomy, botany, history, philosophy, and jurisprudence were to be mastered in Muslim Spain and Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the masonic trowel, were brought to perfection by the Muslims of

Spain. In the practice of war, no less than in the arts of peace, they long stood supreme ; whatsoever makes a kingdom great and prosperous, whatsoever tends to refinement and civilization, was found in Muslim Spain (Lawpole).

The names of Albumazar, Sabit-ibn-Curah, Ali Alhacer, Alkandi, Alfraganus, Arzakeb, Ibn Rushd, Bu-ali-Sena, and Ibn Yahya, and hosts of others are names which will always shine forth in the history of the world as the most illustrious names. It was these illustrious Musalman philosophers and scientists who have been the teachers of Europe. Mosheim says, "The philosophy of the Latins extended no farther than the single science of logic or dialectics, which they looked upon as the sum and substance of all human wisdom. It is certain that the Arabian philosophers had already founded numerous schools in Spain and Italy, whither numbers of inquirers after knowledge repaired, and having adopted the Arabian philosophical tenets and systems, introduced them into the Christian schools. . . . It must be owned that all the knowledge, whether of physics, astronomy, philosophy, or mathematics, which flourished in Europe from the tenth century was originally derived from the Arabian schools ; and that the Spanish Saracens in a more particular manner may be looked upon as the fathers of European philosophy."

Chambers's Encyclopædia says : "Broadly speaking, the Mussalmans may be said to have been the enlightened teachers of barbarous Europe from the ninth to the thirteenth century. . . . Arabic philosophy, medicine, natural history, geography, history, grammar, rhetoric, and golden art of poetry, schooled by his old Hellenic masters, brought forth an abundant harvest of works many of which will live and teach as long as there will be generations to be taught."

"It was the Prophet," says Mr. Kidwai in his "Miracle of Muhammad," "who laid the foundation stone of that vast edifice of enlightenment and civilization which has adorned the world since. The Muslims were commanded by the Quran to pray, 'O God, increase our knowledge,' and heard Muhammad tell them 'Knowledge is the birthright of the Faithful ; they take it wherever they find it.' Such were the seeds which grew into trees whose branches spread to Bagdad, Sicily, Egypt, Spain, and India, and whose fruits are enjoyed to this day by modern Europe."

THE AMENITIES OF LIFE

By PROFESSOR N. STEPHEN

"Those little trifles which act like oil upon the wheels of life."

IN my late articles printed in this magazine, I have dealt only with what may be termed the higher morality of this life, of things which make a man honoured and honourable (two things not always united) in this life, and fit him to enter on the life eternal.

In this paper I wish to say a little of a class of actions which I think rank *only a little* below the first, in that their value and effects, their importances, are not of a kind to reach beyond the present life; of what I have called "The Amenities of Life," and which includes the many little pleasantries and courtesies which make social existence endurable; of the unwritten laws of courtesy and gentleness; of kindly consideration for the feelings of our fellow-men, the observance of which marks "the true gentleman," and the defiance of which marks the fellow—the man who lives only for himself and his own gratification—and quite forgets that "Humility and courtesy are acts of virtue" (Muhammad).

In what I may call the greater acts of life, what we may do, and still more fully what we may not do, is laid down in, and governed by, well-defined laws; any breach of which is sure, sooner or later, to meet with punishment, more or less severe; such, for instance, as "Thou shalt not steal," "Thou shalt do no murder," downward to many less criminal but still unlawful acts.

But it soon became clear that there was something more than this wanted, or social life would be a constant irritation, if not an impossibility; and so, gradually, there has been evolved a long list of little things all included in the phrase "Good manners," without which learning or position can be of little use; for as Lord Chesterfield writes: "Manners must adorn knowledge, and smooth its way through the world."

I think he might have gone farther and written, "Manners must adorn all things, or their way in life will be a thorny one"; for Society will forgive ignorance far sooner than a breach of those convenances which lie at the root of social comfort, and by the observance of which only can social intercourse be made pleasant and delightful.

To grasp the full value of these things, we must bear in mind that man is a gregarious animal, that social intercourse is one of his greatest needs (exceptions may be found, but they only prove the rule); it is in his nature, a something strong and ineradicable.

This is proved by the fact that solitary confinement is our greatest punishment, and if too prolonged makes the ordinary man an idiot.

Let a man be all that is bad or all that is good, let him be ever so surly or independent, give him a world all to himself, and he will soon feel the need of, and the craving for, fellowship; nay, for even the common everyday salutations of passing men. Individual isolation is unnatural; verily "it is not good for man to live alone."

Therefore we find it is the natural tendency of all mankind to form little societies, little bands of humanity; the most closely united being the family circle, from which radiate many others, having many and varied purposes and interests, but all on common ground in the binding together a company of people for mutual intercourse and friendly companionship, the promotion of that sociability which might well be termed the dominant instinct of humanity.

It is in, and growing out of, these that we find all the little amenities and politenesses that go to the adornment of our daily life, and the promotion of good feeling and friendship among our fellow-men, and are all comprehended in the term "Good manners."

These, again, have many forms—perhaps the simplest and earliest was the salutation of welcome, or the good wishes of farewell; but they embrace not only speech, but acts also, which may be, and indeed often are, the substitutes for or the accompaniment of words.

I may notice here that in these matters we stolid Westerners are much behind our Eastern colleagues, especially in the matter of kindly wishes and compliments, to which they impart a dignity and grace of manner and a general florid style we cannot hope to equal; still, I feel sure the real worth of our simple "Good-bye" (God be with you) is not excelled by the more florid and poetic blessings of the more fervid Oriental. I would like to note this, though, that while with Western peoples it is simply a matter of social custom, with Orientals

it is more, for it is part of their religion, for the Quran says:—

“When ye are saluted with a salutation, salute the person with a better salutation, or at least return the same; for Allah taketh an account of all things.”

And so every well-taught follower of Islam is trained to courtesy from his youth.

But this by way of a side-light. “Manners make the man” is the motto of an old English family,¹ and you will find the greater the spread of knowledge, the more extended is social intercourse, the more refined become the manners of the outward as well as the inward man. There can be no real certainty, no progressive refinement, without courtesy; for “that alone can be called true refinement which elevates the soul of man, purifying the manners by improving the intellect” (H. Ballou).

How often we hear some ill-mannered person excuse his want of consideration by the use of the cant phrase, “I always do my duty,” quite forgetting that there are many little indirect duties the neglect of which discounts, or even destroys, the good results of the most conscientious performance of duty. Take, for example, the rather common case of the wife, always ready at the call of husband or child to work for them, mend for them, etc., whose home is a picture of cleanliness, whose husband never has a buttonless garment, whose *duties* are fulfilled scrupulously and to the minute; and yet, somehow, she is not loved, not valued as highly as some less careful sister whose duties are often left undone, or done in most perfunctory fashion. Why is this? Well, in nine cases out of ten it is because she so often neglects the *indirect duties* of life or treats them with indifference, as of no importance. She does her duty, but in such a way that the little courtesies of life have no place. There is a lack of that consideration for others’ weakness, a want of sympathy in another’s pursuits. Her *pride* in doing *her duty* is such that she cannot think anything more is wanted, quite forgetting the great truth that love lives on sympathy.

I would not have you think I undervalue such a woman. Her home is often a happy, and nearly always a comfortable

¹ The family of William of Wykeham.

one, but just lacks that final touch which would make it a foretaste of heaven on earth—loving, gentle manners.

Take a similar illustration from the opposite sex. I have often seen a man of weak but kindly nature, with polite and affectionate manners, half ruin his family, and yet retain their affection and regard. On the other hand, I have seen and known men with ability, virtue, thrift, good conduct all round, but with bad or disagreeable manners, who failed to win any such reward. Such a man may be feared, is often respected, but is always disliked and often hated. "Wilkes,"¹ who was said to be the ugliest man of his day, said that "ugly as he was, he was only half an hour behind the handsomest man in England." Meaning, that by his gentle and polished manner, he could in that time make good all he lost by his appearance and reputation.

That last word reminds me that it has been argued, as against their importance, that manners are no test of a person's real character—that they can be, and indeed often are, assumed to hide the true nature of a man. There can be no doubt this is so; and if imitation be the sincerest flattery, this is one more proof of the value of the gentlenesses of the daily life, which help us over so many of its roughnesses and tone down so many of its unpleasantnesses. I remember a passage I read, though I cannot at the moment recall the author (it sounds Shakespearean): "There is a gentleness in some villainies that makes them seem almost like virtues." The keyword here is "almost," and so, though they may be assumed, assumed manners are mostly like a borrowed coat, and sit but awkwardly upon the wearer. Still, it cannot be denied that the man who even *assumes* good manners to hide a faulty character is a more pleasant companion, and is more likely to have a good time, than even a more upright man who either has them not or even pretends to despise them.

Do not imagine for one moment that I disparage or undervalue uprightness or honesty, which is the better part; my point is, that the worse man may, in this way, often go past the better one who is more abrupt and crude.

Honesty both in manner and speech is the only right and proper thing, but there are few, if any, more disagreeable

¹ Wilkes was a noted figure in politics during the eighteenth century, M.P., editor of the *North Briton*; Lord Mayor of London, 1774.

persons than the man who, to use his own phrase, "always calls a spade a spade, and does not care a hang what any one thinks about it." Now, for my part I see no necessity for always calling a spade a spade, if we can still be truthful and make it more acceptable to our friend by calling it an agricultural implement. Mind this, I would not *tolerate* a lie, much less *advocate* the use of one; but there is no reason that truth should be made more objectionable than is needful. It is often unpalatable, and there can be no harm done by sugar-coating the pill; or, to quote again, "The truth must be told, but it need not always be served up naked."

After all, is this type of man so anxious for "the truth"? Is he not rather a selfish egotist, setting up a law unto himself, regardless of any man's feelings, careless of what pain he may cause: so he goes his way, constantly in hot water, perpetually treading on somebody's toes, blundering through life in a state of constant friction, a trouble to himself and everyone he comes in contact with.

Personally I have mostly found this manner more often allied to a love of quarrelling and stirring up strife, which is only too often the result, and then the truth-teller feels aggrieved that he is unpopular, is not liked by his fellow-men. On the other hand, I have known the most offensive truth to be told in such a way as to make offence almost impossible. I once met a good instance of this. Two men whom I know well got into a dispute over a trifling fact, and one, who had been far from polite all through the argument, at last said, "Come now, call me a liar, and I shall know what you mean." "Pardon me," said the other, "I never called any man so vulgar a name, but if I met you out arm-in-arm with Ananias and Sapphira, I might think there were three of a kind" (*verb. sap.*).

Inter alia, I may add that on looking up the matter after their departure I found they were both wrong! While on this point, I would like a word on a little amenity in constant use in English society, on which I have often been asked to give an opinion: I allude to the use of the very common formula, "Not at home," when a person does not desire to see or be seen by a chance visitor. We have had quite a number of letters in the public prints as to the proper way in which this "social fiction" ought to be viewed,

some writers even going so far as to say "it was a lie and ought to be branded." I cannot go so far myself, because the phrase has grown by use to have a meaning of its own: it deceives no one, and *the essence of a lie is deceit*; on the other hand, it is much less likely to cause pain or to lead to a quarrel than the crude statement that the person called upon "won't see you." We know it is a polite fiction which deceives no one, and to my mind its convenience quite justifies its use under the special circumstances, and I should say it is one of the instances in which we need not always "call a spade a spade."

Next to the spade man, there is no more disagreeable specimen of bad manners than the chronic grumbler—the man who is never happy unless he is making some one else miserable. He is easily vexed, but never pleased; no matter what efforts others may make to please or amuse him, he is never satisfied, never finds anything good in them. This has always seemed to me to be the very worst form of ill manners. It is always so much more kindly and so much easier to see the good in everything (and there is good in almost everything if we look for it) rather than the faults.

But some people seem to see everything through spectacles of such peculiar tint that they never see the good, whilst the weaknesses, the shortcomings, the less worthy side of everything, seem to strike them as if seen through a high-power microscope. The best intentions must have a sinister motive; the best efforts are failures; nothing is right; the world is upside down with them, and they are a nuisance to themselves and every one else, until they become known for what they are and are branded with the title of being "no gentleman," and end by being as dissatisfied with themselves as with others.

What, then, is the cause of this type? I think, first, a want of sympathy and consideration for others; secondly, ignorance or want of training. I cannot help noticing of late years how very much greater are our efforts to make our young men and women athletic, clever, and accomplished than to make them good-tempered, courteous, genial, and kindly; yet I am sure no learning, be it ever so deep, no accomplishments, be they ever so brilliant, no mere animal strength, be it ever so perfect, will ever give them one-half the

happiness and pleasure that kindly good-nature and courteous manners will easily attain to.

Politeness costs little, and is worth much. An American writer has said: "The greatest victory one man can attain over another is to beat him in politeness."

It is a simple talisman, better than any mascot, helping us on our way, often, when all else would fail; it never yet caused sorrow to any one, but it has soothed the trouble of many a weary heart.

Then we have pride and ill-nature, the great enemies of the amenities—pride which makes a man set himself up as superior to the company he is in, and shows itself by an arrogant behaviour or a ridiculous assumption of condescension which is the very essence of ill manners. There is no more ugly sin than pride:

"Pride, the first peer, and president of hell" (Defoe);

for, as Archbishop Trench puts it, "The sin of sins is the sin of pride, in which all subsequent sins are included, as in their germ *they* are but the unfolding of *this one*."

I may be told there is such a thing as a "*proper pride*." I can hardly tell how often I have regretted the existence of that phrase "*proper pride*," because the thing really meant is not *pride*, but is *self-respect*—a very different attribute. Cultivate by all means a proper self-respect, but eradicate as a noxious weed all that is mere pride; for

"Pride, of all others the most dangerous fault,
Proceeds from want of sense, or want of thought."

ROSCOMMON.

Then comes ill-nature or bad temper, a fatal enemy to all social pleasure, for your bad-tempered man is sure to make himself unpleasant wherever he be. He nurses old grudges, and looks out for opportunities to make the object of his dislike uncomfortable; his tongue is tipped with gall or caustic, and he is ever ready with some bitter or biting remark or criticism. The mischief is he is often clever, in a cynical, sarcastic way; so when you meet him, don't argue with him. There is but one successful treatment for him: *shun him*. Leave him severely to himself.

One other point, in conclusion. Cultivate a gracious habit of good manners, but remember that good manners are never

obtrusive: the moment they become so, they are not good manners. No, for they are always subdued, unobtrusive, suited to the circle in which we move. It has been written well, "Good breeding is often invisible." It should be so quiet and gentle as never to assert itself to the discomfort of others; it should be even as a well-dressed woman, whose dress is too perfect to attract attention.

Herein lies the hall-mark of the true gentleman: he never needlessly says an unkind word, or does an unkind act; his first consideration is the comfort and pleasure of his fellows in social life; if he cannot say anything good, he will keep silence; if he chides, he does it in all gentleness; if he condemn anything he will do so fearlessly, but without ill-feeling. And so he lives respected by his acquaintances, loved and honoured by his friends; and when he passes away it shall be said, that while he lived

"He bore without abuse,
The grand old name of gentleman."

TENNYSON.

THE PHILOSOPHY OF MUSLIM PRAYERS

To many people in these islands and in all such countries where Muslim prayers are novel, the different positions and the different times every day of the Muslim prayers look queer and also meaningless. But in reality they have a philosophy of their own.

Islam is the religion of Nature, and the God of Islam is the Master of Nature who knows what is needful for human nature. The first principle of Islam is that it looks to the health of body and soul both—"Rabbana 'a tena fiddunia hasanataun vo fil akhira'te hasanah" ("O our Cherisher, grant us all that is good in this world and all that is good in the End (next world)") is the cherished desire encouraged by the holy Quran itself of all the Muslims. The same principle underlies the Muslim prayers. The object of the prayers given by the Quran is:

"Be constant at prayer, for prayer preserveth from crimes and from that which is blameable, and the remembrance of God is surely a most sacred duty" (Sura xxix. 44).

The best way to secure this object is found in the Muslim

prayers as they have been instituted. Muhammad himself prayed exactly as we pray to-day. These thirteen hundred years have made not the slightest difference in either the formalism or the spirituality of Muslim prayers. All over the world at the fixed time each day all the Muslims offer with one voice in exactly similar words and with similar motions in similar positions those hearty prayers that are best for them to the One God who is Arrahman and Arraheem—the Loving, the Merciful, and also Rabbulalameen—the Cherisher of the worlds. The difference of longitude and latitude, the distinction of race and colour do not count at all in the eyes of the One Creator of the whole universe. Coloured and discoloured, African, Asiatic, and European—all Muslims speak the same language in their mosques and approach their Cherisher and Creator with identical longings and prayers.

The formalism or rituals in Muslim prayers can be dealt with under three heads: (1) the time of prayers; (2) the ablutions before prayers; (3) the different positions and postures adopted in the prayers.

Let us see first what was the philosophy in fixing particular times for saying our prayers.

Every man can hold communion with his God any time he likes at any place he likes and in any language he likes. But the times fixed for formal Muslim prayers every day are (a) *Fajr*, early in the morning, a little before sunrise. (b) *Zuhr*, a little after midday. (c) *Asr*, in the afternoon. (d) *Magrib*, just after sunset. (e) *Esha*, before going to bed in the night.

In most countries of the world people generally feel a craving for physical nourishment five times a day, and so almost all civilized nations have fixed the times of their meals or refreshment accordingly. Islam is a religion which does not only preach but also induces people to practically follow its preachings. Judaism and Christianity both preached that "Man shall not live by bread alone, but by the word that proceeds from the mouth of God." They preached and preached to no effect, because they adopted no practical means to induce people to live by the word of God and not by bread alone. The result is that while people feel a necessity to supply five times a day sufficient quantity of protoplasm to sustain their physical body, they only think of attending churches and synagogues once a week or so. But

Islam has fixed special times of prayers every day so that people should consider it as much their duty to look to their spiritual needs as to their physical wants. Every Musalman has to live by the word of God at least five times a day according to a fixed routine. The routine fixed has also a special significance, and as all the laws of Islam are in harmony with human nature, so are the laws of Muslim prayer also.

All of us who have lived a rural life and have lived with Nature know that just before the break of day the birds begin to sing, the animals begin to move, and even the trees and flowers begin to show signs of life and mirth. And this means that the whole of Nature is at that time in a special mood. The whole of Nature is inclined to begin its daily work and to attend to its daily duty after a night's calm repose. The whole of Nature is, as it were, in a thankful mood for the rest it has received at the hands of its Maker. It is also in a prayerful mood to receive all the help and strength from His Providence to do the duty that is before it for the whole day. When the whole of Nature is in that mood, why should not man, His masterpiece, be? Why should he not also get up from his bed, do his ablutions, and offer his thanks to his Creator for the rest and sleep he has been vouchsafed in the night? Why should he not get up and pray for the help and assistance of the Providence in the work he has before him?

Besides this spiritual craving at that time, we all know that early rising is good for our health also. When the time of our prayers is fixed to be early in the day, when the muezzin from the nearest mosque cries out, *Al-salat o khaerum minun naum* ("Prayers are better than sleep"), we cannot over-sleep ourselves, and thus we get the whole day to do our work. Our prayers give us a short exercise also to our body and are conducive to our physical benefit.

These are the advantages and the meanings of our *Fajr* prayers. They are meant to improve us spiritually and physically both.

Next we come to *Zuhr* prayers. We all know that after we have done the work for half the day in one stretch we feel inclined to get some rest and some nourishment. Our inactivity in the night had enabled us to store some protoplasm for our energetic work in the day, and through that we successfully pulled through half of our work. But when the midday has

passed we begin to feel the want of some more nourishment and of a little repose also if possible. The same is the case with our spiritual wants. We feel that we should once more go to our God to thank Him for the work we have been enabled to do. When more than half of the day's duty is accomplished human nature begins to feel some satisfaction and wants to pour out once more his thanks to his Cherisher. He again does his ablutions and goes to his prayers.

Then comes the time for his afternoon tea. He feels a craving for some refreshment. Those who are not Muslims feel only a craving for substantial food to refresh their body, those who are Muslims feel the want of some spiritual food also and say a short prayer. Muhammad's prophetic genius knew what were the best times for looking after our spiritual needs, and the short prayer of *Asr* has the same refreshing effect upon our souls as a cup of tea has on our bodies.

Then comes the *Magrib* when the sun sets. The birds and animals and trees all feel inclined to make the preliminary arrangements to leave off their work for the day. But before they leave off their work they also feel inclined to offer their thanks to their Creator and Cherisher for having extended them His support for one day more. They all again get into a prayerful mood. Why, then, should not man—the masterpiece—feel himself in the same mood? Why should not he be inclined to thank his Cherisher for having placed the whole of Nature at his command? How many things in Nature have proved themselves to be useful to him in this day for his health and happiness! How many things in Nature have proved themselves helpful to him in earning his and his family's living! Should not he prostrate himself before the Creator who makes the whole Nature subservient to him—him who is himself so weak, so helpless—him whose very life is beyond his control—him whose very existence depends upon a breath of wind—him who is physically but an insignificant atom in this grand Universe?

Then after the day's work is done, after he has nourished himself with some substantial meal, and enjoyed his evening, he then once more feels inclined to go to his bed and have a calm and happy sleep. But before he goes to his bed, must not he take an account of all his work and pleasure, of all the good and evil he has wrought the whole time since he got up

early in the morning to the very last moment of going to bed? Does he not feel inclined to hold a communion with his Creator once more before he gives himself up to sleep—sleep which so resembles death? A Muslim feels instinctively that he should once more say his prayers before he merges himself in an oblivion which is fortunately only temporary, and he goes to his *Esha* prayers, and after having said them he goes peacefully to sleep with a clear conscience and gets a healthy, sound sleep.

AL-QIDWAI.

(*To be continued.*)

THE KNOWLEDGE OF GOD

By AL-GHAZALI

(A Muslim idealistic philosopher, born 1058).

IT is a well-known saying of the Prophet that "He who knows himself, knows God"; that is, by contemplation of his own being and attributes man arrives at some knowledge of God. But since many who contemplate themselves do not find God, it follows that there must be some special way of doing so. As a matter of fact, there are two methods of arriving at this knowledge, but one is so abstruse that it is not adapted to ordinary intelligences, and therefore is better left unexplained. The other method is as follows: When a man considers himself he knows that there was a time when he was non-existent, as it is written in the Koran: "Does it not occur to man that there was a time when he was nothing?" Further, he knows that he was made out of a drop of water in which there was neither intellect, nor hearing, sight, head, hands, feet, etc. From this it is obvious that, whatever degree of perfection he may have arrived at, he did not make himself, nor can he now make a single hair.

How much more helpless, then, was his condition when he was a mere drop of water! Thus, as we have seen in the first chapter, he finds in his own being reflected in miniature, so to speak, the power, wisdom, and love of the Creator. If all the sages of the world were assembled, and their lives prolonged for an indefinite time, they could not effect any improvement in the construction of a single part of the body.

For instance, in the adaptation of the front and side-teeth to the mastication of food, and in the construction of the tongue, salivating glands, and throat for its deglutition, we find a con-

trivance which cannot be improved upon. Similarly, whoever considers his hand, with its five fingers of unequal lengths, four of them with three joints and the thumb with only two, and the way in which it can be used for grasping, or for carrying, or for smiting, will frankly acknowledge that no amount of human wisdom could better it by altering the number and arrangement of the fingers, or in any other way.

When a man further considers how his various wants of food, lodging, etc., are amply supplied from the storehouse of creation, he becomes aware that God's mercy is as great as His power and wisdom; as He has Himself said, "My mercy is greater than My wrath," and according to the Prophet's saying, "God is more tender to His servants than a mother to her suckling-child." Thus from his own creation man comes to know God's existence, from the wonders of his bodily frame God's power and wisdom, and from the ample provision made for his various needs God's love. In this way the knowledge of oneself becomes a key to the knowledge of God.

Not only are man's attributes a reflection of God's attributes, but the mode of existence of man's soul affords some insight into God's mode of existence. That is to say, both God and the soul are invisible, indivisible, unconfined by space and time, and outside the categories of quantity and quality; nor can the ideas of shape, colour, or size attach to them. People find it hard to form a conception of such realities as are devoid of quality and quantity, etc., but a similiar difficulty attaches to the conception of our everyday feelings, such as anger, pain, pleasure, or love. They are thought-concepts, and cannot be cognized by the senses; whereas quality, quantity, etc., are sense-concepts. Just as the ear cannot take cognizance of colour, nor the eye of sound, so, in conceiving of the ultimate realities, God and the soul, we find ourselves in a region in which sense-concepts can bear no part. So much, however, we can see, that, as God is Ruler of the universe, and, being Himself beyond space and time, quantity and quality, governs things that are so conditioned, so the soul rules the body and its members, being itself invisible, indivisible, and unlocated in any special part. For how can the indivisible be located in that which is divisible? From all this we see how true is the saying of the Prophet, "God created man in His own likeness."

And, as we arrive at some knowledge of God's essence and attributes from the contemplation of the soul's essence and attributes, so we come to understand God's method of working and government and delegation of power to angelic forces, etc., by observing how each of us governs his own little kingdom. To take a simple instance: suppose a man wishes to write the name of God. First of all the wish is conveyed in his heart, it is then conveyed to the brain by the vital spirits, the form of the word "God" takes shape in the thought-chambers of the brain, thence it travels by the nerve-channels, and sets in motion the fingers, which in their turn set in motion the pen, and thus the name "God" is traced on paper exactly as it had been conceived in the writer's brain. Similarly, when God wills a thing it appears in the spiritual plane, which in the Koran is called "The Throne"¹; from the throne it passes, by a spiritual current, to a lower plane called "The Chair"²; then the shape of it appears on the "Tablet of Destiny"³; whence, by the mediation of the forces called "Angels," it assumes actuality, and appears on the earth in the form of plants, trees, and animals, representing the will and thought of God, as the written letters represent the wish conceived in the heart and the shape present in the brain of the writer.

No one can understand a king but a king; therefore God has made each of us a king in miniature, so to speak, over a kingdom which is an infinitely reduced copy of His own. In the kingdom of man God's "throne" is represented by the soul, the Archangel by the heart, "the chair" by the brain, "the tablet" by the treasure-chamber of thought. The soul, itself unlocated and indivisible, governs the body as God governs the universe. In short, each of us is entrusted with a little kingdom, and charged not to be careless in the administration of it.

As regards the recognition of God's providence, there are many degrees of knowledge. The mere physicist is like an ant who, crawling on a sheet of paper and observing black letters spreading over it, should refer the cause to the pen alone. The astronomer is like an ant of somewhat wider vision who should catch sight of the fingers moving the pen, i.e. he knows that the elements are under the power of the stars, but he does not know that the stars are under the power of the angels. Thus,

¹ Al Arsh.² Al Kursi.³ Al Lauh Al Mahfuz.

owing to the different degrees of perception in people, disputes must arise in tracing effects to causes. Those whose eyes never see beyond the world of phenomena are like those who mistake servants of the lowest rank for the king. The laws of phenomena must be constant, or there could be no such thing as science ; but it is a great error to mistake the slaves for the master.

As long as this difference in the perceptive faculty of observers exists, disputes must necessarily go on. It is as if some blind men, hearing that an elephant had come to their town, should go and examine it. The only knowledge of it which they can obtain comes through the sense of touch : so one handles the animal's leg, another his tusk, another his ear, and, according to their several perceptions, pronounce it to be a column, a thick pole, or a quilt, each taking a part for the whole. So the physicist and astronomer confound the laws they perceive with the Lawgiver. A similar mistake is attributed to Abraham in the Koran, where it is related that he turned successively to stars, moon, and sun as the objects of his worship, till, grown aware of Him who made all these, he exclaimed, "I love not them that set."

We have a common instance of this referring to second causes what ought to be referred to the First Cause in the case of so-called illness. For instance, if a man ceases to take any interest in worldly matters, conceives a distaste for common pleasures, and appears sunk in depression, the doctor will say, "This is a case of melancholy, and requires such and such a prescription." The physicist will say, "This is a dryness of the brain caused by hot weather and cannot be relieved till the air becomes moist." The astrologer will attribute it to some particular conjunction or opposition of planets. "Thus far their wisdom reaches," says the Koran. It does not occur to them that what has really happened is this : that the Almighty has a concern for the welfare of that man, and has therefore commanded his servants, the planets or the elements, to produce such a condition in him that he may turn away from the world to his Maker. The knowledge of this fact is a lustrous pearl from the ocean of inspirational knowledge, to which all other forms of knowledge are as islands in the sea.

The doctor, physicist, and astrologer are doubtless right each in his particular branch of knowledge, but they do not

see that illness is, so to speak, a cord of love by which God draws to Himself the saints concerning whom He has said, "I was sick and ye visited Me not." Illness itself is one of those forms of experience by which man arrives at the knowledge of God, as He says by the mouth of His Prophet, "Sicknesses themselves are My servants, and are attached to My chosen."

The foregoing remarks may enable us to enter a little more fully into the meaning of those exclamations so often on the lips of the Faithful: "God is holy," "Praise be to God," "There is no God but God," "God is great." Concerning the last we may say that it does not mean that God is greater than creation, for creation is His manifestation as light manifests the sun, and it would not be correct to say that the sun is greater than its own light. It rather means that God's greatness immeasurably transcends our cognitive faculties, and that we can only form a very dim and imperfect idea of it. If a child asks us to explain to him the pleasure which exists in wielding sovereignty, we may say it is like the pleasure he feels in playing bat and ball, though in reality the two have nothing in common except that they both come under the category of pleasure. Thus, the exclamation "God is great" means that His greatness far exceeds all our powers of comprehension. Moreover, such imperfect knowledge of God as we can attain to is not a mere speculative knowledge, but must be accompanied by devotion and worship. When a man dies he has to do with God alone, and if we have to live with a person, our happiness entirely depends on the degree of affection we feel towards him. Love is the seed of happiness, and love to God is fostered and developed by worship. Such worship and constant remembrance of God implies a certain degree of austerity and curbing of bodily appetites. Not that a man is intended altogether to abolish these, for then the human race would perish. But strict limits must be set to their indulgence, and as a man is not the best judge in his own case as to what these limits should be, he had better consult some spiritual guide on the subject. Such spiritual guides are the prophets, and the laws which they have laid down under divine inspiration prescribe the limits which must be observed in these matters. He who transgresses these limits "wrong his own soul," as it is written in the Koran.

Notwithstanding this clear pronouncement of the Koran there are those who, through their ignorance of God, do transgress these limits, and this ignorance may be due to several different causes: Firstly, there are some who, failing to find God by observation, conclude that there is no God and that this world of wonders made itself, or existed from everlasting. They are like a man who, seeing a beautifully written letter, should suppose that it had written itself without a writer, or had always existed. People in this state of mind are so far gone in error that it is of little use to argue with them. Such are some of the physicists and astronomers to whom we referred above.

Some, through ignorance of the real nature of the soul, repudiate the doctrine of a future life, in which man will be called to account and be rewarded or punished. They regard themselves as no better than animals or vegetables, and equally perishable. Some, on the other hand, believe in God and a future life, but with a weak belief. They say to themselves, "God is great and independent of us; our worship or abstinence from worship is a matter of entire indifference to Him." Their state of mind is like that of a sick man who, when prescribed a certain regime by his doctor, should say, "Well, if I follow it or don't follow it, what does it matter to the doctor?" It certainly does not matter to the doctor, but the patient may destroy himself by his disobedience. Just as surely as unchecked sickness of body ends in bodily death, so does uncured disease of the soul end in future misery, according to the saying of the Koran, "Only those shall be saved who come to God with a sound heart."

A fourth kind of unbelievers are those who say, "The Law tells us to abstain from anger, lust, and hypocrisy. This is plainly impossible, for man is created with these qualities inherent in him. You might as well tell us to make black white." These foolish people ignore the fact that the Law does not tell us to uproot these passions, but to restrain them within due limits, so that, by avoiding the greater sins, we may obtain forgiveness of the smaller ones. Even the Prophet of God said, "I am a man like you, and get angry like others"; and in the Koran it is written, "God loves those who swallow down their anger," not those who have no anger at all.

A fifth class lay stress on the beneficence of God, and ignore

His justice, saying to themselves, "Well, whatever we do, God is merciful." They do not consider that, though God is merciful, thousands of human beings perish miserably of hunger and disease. They know that whosoever wishes for a livelihood, or for wealth, or learning, must not merely say, "God is merciful," but must exert himself. Although the Koran says, "Every living creature's support comes from God," it is also written, "Man obtains nothing except by striving." The fact is, such teaching is really from the devil, and such people only speak with their lips and not with their heart.

A sixth class claim to have reached such a degree of sanctity that sin cannot affect them. Yet, if you treat one of them with disrespect, he will bear a grudge against you for years, and if one of them be deprived of a morsel of food which he thinks his due, the whole world will appear dark and narrow to him. Even if any of them do really conquer their passions, they have no right to make such a claim, for the prophets, the highest of humankind, constantly confessed and bewailed their sins. Some of them had such a dread of sins that they even abstained from lawful things ; thus, it is related of the Prophet that, one day, when a date had been brought to him he would not eat it, as he was not sure that it had been lawfully obtained. Whereas these free-livers will swallow gallons of wine and claim (I shudder as I write) to be superior to the Prophet whose sanctity was endangered by a date, while theirs is unaffected by all that wine ! Surely they deserve that the devil should drag them down to perdition. Real saints know that he who does not master his appetites does not deserve the name of a man, and that the true Moslem is one who will cheerfully acknowledge the limits imposed by the law. He who endeavours, on whatever pretext, to ignore its obligations is certainly under Satanic influence, and should be talked to, not with a pen, but with a sword. These pseudo-mystics sometimes pretend to be drowned in a sea of wonder, but if you ask them what they are wondering at they do not know. They should be told to wonder as much as they please, but at the same time to remember that the Almighty is their Creator and that they are His servants.

A "STORY OF ISLAM"

By J. PARKINSON

(Continued)

"THERE is nothing to show that Muhammad was ever a man of great foresight, or that he saw in the distance a clear guiding star, towards which he shaped his course" (p. 66).

So says Lunt. What does Margoliouth say?

"Supposing him to have been harbouring his scheme of reform for years. . . .

"It was his custom only to launch his schemes when they were mature; the part which he was to play may have been present to his mind for many years" (pp. 72-3).

"We shall more easily be able to appreciate and admire the skill with which he piloted his way, if we keep clearly in our minds the destination for which he was steering" (ibid.).

How those Christians confound each other! When the "young people" who absorbed the opinion of Lunt come in later years to read the statements of Professor Margoliouth there will be "weeping and wailing and gnashing of teeth"; then a severe mental struggle to determine which writer they ought to believe. Let us hope they may arrive at a sane view of the situation, doubting both and investigating the matter for themselves. Then they will recognize that the Prophet was neither an ignoramus lacking clearness of thought nor an ambitious hypocrite striving merely for temporal power over his countrymen, nor a conscious impostor foreseeing in his mind from his earliest message the crown and sovereignty of Arabia. They will recognize even from the human aspect an enthusiast imbued with strong moral earnestness and unconquerable purpose determined to free his countrymen from the thrall of idolatry, raise them morally and socially, and bring them to worship and believe in one God only. They will find that those aims were his ruling power through life, directing and controlling his actions, centralizing his every thought and bringing all his energy to bear on its consumma-

tion. He had no time to think of crowns or temporal kingdoms in those strenuous years when the bulwarks of Paganism crumbled into dust before the fury of his onslaught, and his fiery ardour revolutionized the religion of the Arab, and marked an epoch in the history of the world pregnant with progress and second to none for power and influence on the future of mankind.

In the part of the volume dealing with the spread of Muslim power and the rise and decline of the empire of the Arab, the lack of historical insight and of sociological knowledge is also evident. A few examples taken from the text will suffice to serve as an illustration of the method of the whole. We have such statements as:—

“In most provinces Christians were, however, debarred from holding civil office.”

“Seldom, however, were Christians left quite unmolested by the Mohammedans around ; vexatious and humiliating conditions were imposed upon them ” (p. 110).

“The treasures of the Christian churches and monasteries of Spain were a temptation the Saracens could not refuse. And instances are common enough, even in the early centuries, of Christians persecuted—even to death—for their faith ” (*note*, p. 110).

The above statements are examples of the half-falsehoods, half-truths sung of Tennyson, so telling in their effects, so hard to refute. It is, of course, quite true that in the long, long history of Muslim rule there were a few sovereigns who did not quite adhere to the tolerant spirit of their faith, and committed unwarranted excesses not only on non-Muslims but also on Muslims themselves. Their autocracy and despotism were denounced by none more than the Muslim theologians themselves. But to a student of history it is quite clear that in the Muslim history there are far fewer examples of oppression and cruelty and of religious intolerance and bigotry than in the history of any nation and any religion, and that it is the Christian history which offers the greatest number of such instances that people were tormented and tortured, and even burnt alive, for no other fault than that they refused to profess Christianity. The Inquisition in Spain, the ruthless massacres

of the Muslims and the Jews during the Crusades, and even in recent years the policy of extirpation and extermination in the Balkans, have no parallel in Muslim history. If half-insane Muslim monarchs like Mutawakkel (847-61) and El-Hakim (996-1021) showed signs of intolerance against non-Muslims, they tyrannized over Muslims as well.

But those instances were the exception not the rule during the period of Muslim supremacy. They were due not to Islam or any of its doctrines but the mental derangement or inborn character of individual rulers, and never received the support of Muslim theologians or scholars. In fact, in the reigns of Mutawakkel and El-Hakim the majority of the leading kadies (judges) refused to put into action the orders of their sovereign, because the orders were in conflict with the Law of the Kuran and the practice of the Prophet.

This was frequently the case in Egypt in the reign of the Abbasid, and many of them suffered for their convictions and their staunchness in upholding the law laid down by the Prophet. At that period no Muslim would have been allowed to live and follow his religion openly in any country of Christian Europe, and no Christian judge would have refused to put into operation an edict of his sovereign putting restriction on subjects professing another religion or sect. At that period Christianity was spreading over Europe, but how was it being spread?

"Always it was the duke or king who was 'converted,' and always his propaganda was that of the sword. Through three reigns (870-936) heathen Bohemia was bedevilled by dukes who coerced their subjects with the Church's help. . . . The same process went on in Poland."

again:—

"Elsewhere the conversion of the Slavs was a process of sheer monarchic violence, as in Scandinavia."

again:—

"Century after century, expansion proceeded on the same lines. . . . The summary of seven hundred years of Christian expansion in northern Europe is that the work was in the main done by the sword."¹

¹ J. M. Robertson, "Hist. Christianity," pp. 171-72.

What can we say, therefore, of the method of prepossession of a Christian historian who habitually in the face of such a record fastens on a few isolated cases of severity by Muslim rulers, transient in nature and exceptional to the empire, as a charge against the whole? And who at the present is a citizen of a nation which still retains on its statue-book the "Blasphemy Laws," of which I am reminded by the press notices of the death of G. W. Foote, the leading atheistical propagandist of England? On March 5, 1883, Foote was brought for trial before Judge North, who sentenced him to twelve months' hard labour. Few will forget the "Freethinker's" biting reply: "Thank you, my lord; the sentence is worthy of your creed." I should like to know if the responsibility of the excesses committed by certain Christian nations in the present war should be carried to the door of Christianity?

In the Muslim empire all offices of State were opened to Muslims, Christians, and Jews alike. Individual rulers occasionally made exceptions, but they were exceptions, not the general rule. Under both Abbaside and Fatimide dynasties and other dynasties of meteoric length of days Christians held offices of the greatest importance; even the highest, that of Wezier, was sometimes held by a Christian. In our days the Muslim emperors have sent Christian ambassadors and ministers to represent them in foreign Courts. Even in the British Court a Muslim empire was only a few years ago represented by Masurus Pasha—a Christian Armenian. But the history of even modern Christian dominions is absolutely free from such tolerant spirit, and there is not a single instance of such liberality in Christian history either old or new.

We now come to the note on the Arabs in Spain and find it as untrustworthy as the other statements by the same writer. Nowhere at that time was the same tolerance exercised towards members of another creed as in the Peninsula under the Arabs. The method of R. W. Lunt is here on a level with the rhapsodaical ravings of Isidore and other monkish chroniclers on the subject; as an historian his plane is that of the Catholic writers of over one thousand years ago.

On the conquest various monasteries or churches, as might be expected, passed into the hands of the Saracens, but they contained no treasure of any value to the Saracens. Crosses and Virgin Marys had no attraction for them. The Bishops

were not despoiled of their revenues, and if any articles of value were in any of the churches taken over by the conquerors, we may be sure that the Bishops of Spain would, like the later Bishop of Jerusalem after the conquest of that city by Salah-ud-din, carry the spoils away on their backs. As an instance, in Cordova the principal cathedral at the conquest is said to have been that of St. Vincent. De Gazangos says it was at first guaranteed to the Christians, sometime later they had to surrender half of it, and in 784 were obliged to sell the other half, presumably to make room for the Great Mosque. The sum given them in lieu of the building is said to have been 100,000 dinars. Later permission was given them to build a church on another site in the city. That such cases were often due to the idiosyncrasies of a ruler is evident from the remarks of historians, such as that concerning Abd-ur-rahman al-Ghafeki, "he restored to the Christians such churches as had been taken from them in contravention of the stipulated treaties ; but on the other hand he caused all those to be demolished which had been erected by the connivance of interested Governors."

At a later period, during the rule of the Umayyad, in Cordova itself we hear of numerous Christian churches : St. Acislus, St. Zoilus, The Three Martyrs, St. Cyprian, St. Genesius, of the Virgin Mary. Also of about one dozen in the precincts or suburbs ; among them : St. Felix, St. Martin, St. Salvadore, St. Justus, St. Pastor ; and at Cuteclara of the Virgin Mary. Under the Emirs who preceded the rule of the Umayyads there were instances, as stated, of restitutions, but those Governors tyrannized over all, Muslim and Christian alike : the one suffered equally with the other. The harshness was part of the character of the men, and was not applied as a religious weapon, but as a political. As Isidore says regarding Al-Horr ibn Abd-ur-rahman (717-19) : "He oppressed all alike, the Christians, those who had newly embraced Islam, and the oldest of the Moslemah families." The Christians of Spain enjoyed more freedom and more privileges under the Moorish Sultans than they would have done under the direct sovereignty of the Pope in a country where that Pontiff could have enforced his edicts. H. E. Watts in his history of Spain sums up the matter very well when he says :—

"The Mahommedans, here as elsewhere, showed an

example of tolerance such as never found imitators among those who claimed to be of the purer faith. After the conquest those [Christians] who preferred to remain in the country occupied by the Moors were guaranteed the undisturbed enjoyment of their property and their religion. They were permitted to have their own district governors and judges, who administered their own laws. They retained most of their churches, and were allowed the exercise of all their religious functions. In Cordova seven churches, in Toledo six, were, throughout the Moorish occupation, open to Christians, with a full service of clergy, who were even permitted to celebrate in public the rites of the Mozarabic communion. The taxes were light, and, with the exception of the poll-tax, which secured immunity from military service, were such as were paid by all citizens, by Moors and Jews as well as Christians. Indeed, there is no reason to doubt that the position of the Christian artizan and husbandman was better under the Moors than under the Spanish kings of Castile or Oregon."

As for the statement by Lunt that—

"Instances are common enough, even in the early centuries, of Christians persecuted—even to death—for their faith,"

it is on a par with his other statements, and he makes no attempt to support it by quoting a single case. It will be noted also that he says, "for their faith," not for their religions. The so-called "martyrs" of Cordova and the few in the reign of the Great Umayyad Abd-er rahman III and the early and probably fictitious martyrdoms of Anambad and Peter were not religious persecutions. The people were not put to death because they were Christians. They were put to death because they broke the law by reviling and cursing the Holy Prophet. Had any Muslim reviled the prophet Jesus he would have been treated in the like way under the Law. Also had a Muslim used the same language about Jesus in any Christian country he would have suffered exactly the same death. In the last case there would have been a difference: the Christians would have put such a person to death without hesitation and without pity. The Moors, on the other hand, pitied them and looked on them as ignorant and imbecile, and did their best to

persuade them to withdraw the statements. It was only after the failure of every attempt at conciliation that the fanatics were executed. Councils were even called by the Sultans so that the Christian clergy might be persuaded to use their influence to save the "martyrs" from their own foolish acts. No Christian sovereign would have taken the pains the Moorish rulers went to, so as to save the members of another religion from the results of their own ignorance. The outbreak was practically confined to Cordova, and the section involved formed only a small part of the Christian Church under the domination of the Arab. Their conduct was condemned, at least publicly, by the mass of their co-religionists, on the grounds that no violence by the Muslim rulers forced them to deny their faith or interfered with their due observance of Christianity, and that they were suicides and not entitled to the name of martyrs. Even the attempted defence of their actions by Eulogius, the principal actor, and afterwards a sufferer, is itself a condemnation of his and their acts, an exposure of his and their perfidy and stupidity, and a proof of the unrivalled tolerance of the Muslim.

(To be continued.)

THE PSYCHOLOGY OF THE PERSIAN (MYSTIC) PHILOSOPHERS

By A. NEVILLE J. WHYMANT, PH.D., LITT.D., F.S.P.

NO. 3. JALAL-UD-DIN RŪMĪ

IN the two previous sketches in this series I have dealt with men who, although avowedly mystics of a definite school, had not as their *chief* claim to fame their reputation as mystics. Omar Khayyam was a great scientist in addition, while Hafiz will be known to the end of time as the master of lyric poetry. Hence it will be profitable to turn for a time to one whose *chief* and eternal claim to the notice of posterity is his mysticism.

I will summarize briefly the chief facts of Rūmī's life. He was born of noble descent, at Balkh, in A.D. 1207 and died in A.D. 1273, but lived for most of his life at Quniya (the classical Iconium). He is described as chief of all the Sufi poets, not only by native scholars and biographers, but by independent historians of East and West. He is said to represent Muhammad in Sufism, and certain it is that a Sufi or a Muslim never speaks

of The Masnavi without an expression of delight and a note of reverence in his voice. He is the Oracle of the Sufis and the Great Mystic of the Garden of Contemplation.

He was the founder of that great order of Sufis the Mawlawi, that mystical order of dervishes, and is to this day revered as the Interpreter of Heavenly Mysteries. It is almost impossible to place too high a value on his wonderful Masnavi (even a Westerner becomes enamoured beyond restraint of these brilliant couplets), and to-day it is held in the same reverence (so far as the varying natures of the people will permit) as the I-ching, the famous mystery classic of the Chinese. Even down to the present day this book is used as a storehouse in general for any problem that presents itself to the Chinese mind. And truly there is so much of mystery, so much depth of profoundly mysterious metaphysical argument, that it is wellnigh incomprehensible to a Westerner even if he should be master of the language. And the same is almost the case with The Masnavi. Any doubt as to the procedure in Sufi circles, any wondering about decisions, and immediately a couplet from this wonderful work will spring to the mind and point the way. To a very large extent is this true, for the book is so comprehensive that very few actual experiences even of modern life are outside its ken. Thus far have I dilated on this immortal work solely as furnishing another example of how the works of a man become the "open sesame" to his character, the key to his psychology.

Perhaps the chief charm about this man "clad in garments of song" is that he was mystic before poet. Only when his soul had soared into the heights and sunk to the depths in pitying condescension did he take his reed and write his verses. He went through a turmoil of chaos to the Fountain of Life itself, and there fed his soul on the Eternal Vision of Divinity. His power to move men is the Element of Divinity which throbbed throughout his soul—his power to help is found to be but the result of hours of contemplation in the Garden of Heaven.

Nevertheless, although he was above all a mystic, there is that about his poetry which recalls the fragrance of Hafiz. There are passages in his works which seem to constitute a divine "Shahnama," while Firdausi's great work was for men. And yet, while haunting strains here and there recall the poets of other days and other thoughts, there are only two men with

whom he can really be compared. Taking an author's writings to be the key to his secret philosophy, only in Attar and his mystic "Bird Dialogues" and in Senayi and his mystic "Garden of Blooms" do we find anything high enough to compare with The Masnavi and the Diwan of Jalal-ud-Din Rūmī. Even these two works fall short (in comparison) as regards poetic genius. They lack the easy grace and pleasing phrase of Rūmī. In any case, since comparisons between such people are usually ineffectual, we might with profit pass on to a closer consideration of this wonderful mystic and his works.

It has ever been difficult, since the world began, to establish a reputation sufficiently firmly to stand unmoved throughout the passing of centuries. The great Confucius and his disciple Mencius, emissaries of the light in the Far East, Zoroaster, Gautama, Brahma, Christ, and Muhammad, all had a life-time of trial and trouble. They, as distinct from other men, *had a message*, a burning light within the soul which would not be denied. And if the body suffer, what matter? And so the great school of ascetics was formed and has remodelled the world.

None will dispute the truth of the last paragraph, it is too obvious. Imagine then a man, cradled in Islam under a severe regime, both political and theological, forming a distinct school of thought, and reaching to the high position of master of the Sufīs. For so he is, and in all the world under the sway of Zarikh-i-Islam The Masnavi is regarded by the Sufī Brotherhood as the infallible guide to them in daily Sufī practice. Of course Al-Quran is to them the premier guide (as to all Muslimun), but The Masnavi is a fragrant garden of perfume where the Sufī may walk and find comfort and peace. This book is a code of law and guidance to those mystics whereby they may regulate their lives in accord with the will of the All-compassionate, the All-merciful. For the essence of his teaching—although by mystic phrase and verse—was the view of the ultimate Unity of All Being—the cardinal doctrine that Allah is One, and through Him all is one.

We will now turn to a brief survey of his two great writings—The Diwān-i-Jalal-ud-Dīn Rūmī and The Masnavi—of which much has been said. The Diwān abounds in glorious idealism. Perfect mysticism and psychic perception of Divine truths are manifest in these pages. Let us see a few:—

“Keep clean thy Garment from defilement,
Keep clean thy hand and mouth,
Thy Heart from Spite's revilement.

Within, *Within*, let all things spotless be.”

In the original of these lines there is an insistent call lost in translation, but it can be seen how great is his call to the *Soul*. Again:—

“My desire shall always be
More to have than Needs decree,
Even as gay Flowers I pluck
New Spring Blossoms smile at me.

And, when sweeping through the skies,
From swift spheres new Fires will rise,
Only True, Immortal Love
From Perfect Beauty doth arise.”

Here we find him soaring higher than the astronomer's brain can reach in his search after the Divine Peace. Such verses can only be understood by those who can follow Rūmī's mystic flights, or at any rate can approach near enough to touch his robe. At night time think of this:—

“When all is still and the earth has gone to sleep,
Wake Thou in me!
When wearied with the day my tired eyes sink to rest,
Wake Thou in me!

When eyes in Paradise unsleeping guard me o'er
As stars above,
Dwell in my sightless eyes as my Dear Guest,
O Wake! Wake Thou in Me.

And when the Dark of after-Life is here,
And Love's smile dawns
And draws me, Love-like, ever to thy Breast,
Wake Thou in me!”

Has ever such a perfect Love been so perfectly 'expressed? And these lovely, noble, mystic thoughts are endless in this Diwán. And the world goes on unheeding, forgetting that its best and greatest sons died in Wisdom that others following might by their efforts save themselves from the slough Despair.

And now for a glimpse of The Masnavi. Would that I could give you more of the Diwán, but space will not permit. And if I have given you an appetite for more my object has been achieved.

There is a story told of 'Umar and several attendants who in the month of Ramazan wished to see the new moon, and so mounting to the top of a hill they watched for its appearance. According to The Masnavi one of them called

out, "'Umar, I see the new moon." After looking for some time no one else could see it, and 'Umar answered, "I have keener eyes for these things than you have, how then can you see this while I cannot? Rub your eyebrows with the moistened hand and look again." This was done, and the reason for the apparent appearance of the moon was a hair from the eyebrow deflected across the line of vision which had made a streak of light visible. Jalal-ud-Dīn Rūmī adds a note to this recital:—

"As a deflected hair can blot the sky from your view and lead you into error, how will you fare when every member of your body has suffered deflection?"

And later on:—

"The book of the Sufi is not of the blackness of letters—it is merely a pure heart white as snow."

The inner meaning of many of these mystic sentences is only apparent after much meditation; with others the meaning is immediately apparent.

In conclusion I will quote a few others which will give food for very profitable reflection, for the life of the Sufi is a life of abandonment of all the world holds dear and an hourly attempt to find the Father of Life through prayer and meditation.

- (a) The WORKER is concealed in the Workshop: go you and see Him manifestly in the Workshop (God in Nature).
- (b) When the Being of Myself has passed into Death, HE remains One and Alone; I am as dust beneath the feet of his Horse.
- (c) An uncultivated person in my presence is better than one absent: although the knocker be bent, it is yet upon the door.
- (d) The emotions, Peace and Hatred, progress by a hidden path from breast to breast.
- (e) The present (or realistic) world is as a dream, that world (of mysticism and spirituality) is the real.

How does Jalal-ud-Dīn Rūmī speak to you? What is his message to you? In the above translations I have tried to get as near his spirit as possible, and trust that the message will not be sufficient for you but that you will seek further, wandering deeper and deeper into this psychic glade of mystic beauty, learning more deeply, sympathizing more freely, until the Dawn shall find you fragrant with the Essence of Divinity.

THE ISLAMIC SOCIETY

INDIAN MUSLIM SOLDIERS' WIDOWS AND ORPHANS WAR FUND

WE are very glad to publish a list of the subscribers to the Islamic Society Relief Fund for the Widows and Orphans of Indian Muslim Soldiers who have fallen in this terrible war. The Society is to be congratulated for having organized such a philanthropic fund, and those persons who have generously come forward to offer practical sympathy with the poor orphans and widows of those valiant Muslim soldiers who have died for the cause of the British Empire deserve sincere thanks. It is a matter of satisfaction that Indians themselves have not been left behind any nation in showing practical sympathy and substantial generosity by contributing colossal sums to relieve the Christians who have suffered from this disastrous war. The amount subscribed by the Muslims of India towards Relief Funds of England like the Prince of Wales' Fund is by no means small.

The families of Indian soldiers stand very much in need of private help because the pay, pension, and allowance of Indian soldiers is comparatively very small. Nor do there exist many organized funds to relieve the sufferings of their poor orphans and widows when they are no more. We trust that the Fund organized here by the Islamic Society will meet with generous response by the people of Great Britain.

Cheques and Postal Orders payable "Indian Muslim Soldiers' Widows and Orphans War Fund," and crossed "London City and Midland Bank," Law Courts Branch, should be forwarded to the Hon. Secretary, Duse Mohamed, Esq., 158, Fleet Street, London, E.C., to whom all communications should be addressed, and who has sent us the list herewith published.

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آية ١٣ و ١٤ - هَذَا يَمُوتُ فِي عَيْنِ كَمَا لَهُ كَلِمَةٌ مُطْمَئِنِّ
وَذَلِكَ يَمُوتُ بِنَفْسِي مَرَّةً وَلَمْ يَذُقْ خَيْرًا كِلَاهُمَا -
يَضْطَجِعَان مَعَافَى التَّرَابِ وَالِدَةٌ وَدَيْنُهَا هُمَا وَفِي آيَةٍ
٢١ و ٢٢ - وَقَالَ دَاوُدُ الْبَنِيُّ - يَبْتَثُ مِثْلَ شَقْفَةٍ قَوِيٍّ
وَلَصِقَ لِسَانِي بِخَنْكِي وَإِلَى تَرَابِ الْمَوْتِ تَضَعُنِي بَابَ
٢٢ - آيَةٍ ١٥ - إِذَا سَرْتِ فِي وَادِي ظِلِّ الْمَوْتِ لَا اخَافُ
شَرًّا لَدُنْكَ أَنْتَ مَعِيَ بَابَ ٢٣ آيَةٍ ٤ - وَمِثْلُ - قَالَ
اللَّهُ تَعَالَى - إِنَا قُلْتُ أَنْتُمْ آلَهُةٌ وَبَنُو الْعَالِي كَأَنْتُمْ لَكِنِّي
مِثْلُ النَّاسِ تَمُوتُونَ وَكَأَحَدِ الرُّسَاءِ تَسْقُطُونَ
مزمور ٨٢ آيَةٍ ٦ و ٧ وَإِذَا عَلِمْنَا بِنَصِيِّ الْكِتَابِ الْمُقَدَّسِ
أَنَّ آدَمَ لَمْ يَمُتْ فَدَلَّيْزِمُ الْكَلِمَةَ مِنَ الشَّجَرَةِ - لَا بِهَذَا الْمَوْتِ
الْمُتَعَيَّنِ مَعْنَاءً - وَلَا بِمَوْتِ الْهَلَاكِ الْإِبْدِي الْمَقُولِ بِهِ -
بَلْ عَاشَى بَعْدَ ذَلِكَ تِسْعِمَائَةً وَثَلَاثِينَ سَنَةً - وَلَمْ تُخْبِرْنَا
الْتِرَاةَ وَلَا الْإِنْجِيلَ بِأَنَّهُ كَانَ مَعْدًا بِأَعْدَابِ الْهَلَاكِ الْإِبْدِي
لَا فِي مَدَّةِ حَيَاتِهِ وَلَا بَعْدَ مَمَاتِهِ بَلِ الَّذِي يَتَادَى بِهِ -
الْتِرَاةَ الْمُسْتَدَاوِلَ الْآنَ بَيْنَ أَيْدِينَا - حِوَانِ اللَّهِ تَعَالَى
بَعْدَ أَنْ أَبْدَعَ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ - وَمَا فِيهِنَّ: اخْتَارَ
خَلْقَ الْإِنْسَانِ عَلَى صُورَتِهِ لِيَسْلُطَهُ عَلَى كُلِّ مَا خَلَقَ فِي
الْأَرْضِ إِلَى آخِرِهِ وَلَمَّا خَلَقَ آدَمَ وَحَوَّاءَ بَارَكَهُمَا وَقَالَ لَهُمَا -
اثْمَرَا وَكثُرَا وَامْلَأُوا الْأَرْضَ وَارْخُوا وَارْخُضَا هَاوَاعِطَا هُمَا
سُلْطَانَا عَلَى كُلِّ ذَلِكَ فَهَذَا يَبَارِضُنِي مَا يَقَالُ عَنِ هَلَاكِه
وَهَلَاكِ ذُرِّيَّتِهِ وَلَا يَفْضُلُهُمُ إِلَّا بِكَفَّارَةِ الْمَسِيحِ ٤ =
إِنَّا قُلُّ عَبْدُ الْحَيِّ عَسْرَ (مَوْلَى فَاضِلٍ)

سَلَّمَ بِسِرِّيَانِ خَطِيئَةِ آدَمَ فِي جَمِيعِ الْجَنَسِ الْبَشَرِيِّ
وَأَنَّهُ لَا نَجَاةَ إِلَّا حُدُوسُ الْهَلَاكِ إِلَّا بِدَى الْإِبَاعْتِقَادِ
التَّثْلِيثِ وَصَلْبِ وَمَوْتِ الدَّقْنُومِ الدَّالْهِى لَمَّا هُوَ
مَزْعُومٌ - لَكَّانَ آدَمَ وَجَمِيعَ بَنِيهِ السَّابِقِينَ قَبْلَ
مَجِيئِ الْمَسِيحِ ٤ بِمَا فِيهِ الدَّانِيَاءُ وَالشَّهَدَاءُ وَالصَّالِحِينَ
كُلَّهُمْ هَكُنَى - لَعْدَمِ اعْتِقَادِهِمْ بِالْكَفَّارَةِ وَهَذَا لَا
يَقُولُ بِهِ ذَوَا إِيْمَانٍ - فَإِنَّ قَوْلَ اللَّهِ تَعَالَى لآدَمَ ٥ حَتَّى
تَعُودَ إِلَى الْأَرْضِ الَّتِي أَخَذْتَ مِنْهَا - هُوَ بَيَانٌ لِمَعْنَى
قَوْلِهِ (مَرْتَابَتُوت) أَيْ رَجُوعًا تَرْجِعُ إِلَى الْأَرْضِ الَّتِي أَخَذْتَ
مِنْهَا - وَمَنْ تَأَمَّلَ بَعِيْنُ الدَّعْتِدَالِ فِي مَعْنَى لَفْظِ الْمَوْتِ
الْوَارِدِ ذِكْرَهُ فِي جَمِيعِ صَفَحَاتِ الْكِتَابِ الْمُقَدَّسِ لَا -
تَجِدُ لَهُ تَفْسِيرًا غَيْرَ مَعْنَاهِ الْمُتَعَارَفِ نَحْنُكُمْ اصْطِلَاحِ
لَفْظِ هَذَا الْكِتَابِ - وَهُوَ مَفَارَقَةُ الرُّوحِ لِلْجَسَدِ
لَمَّا هُوَ مُحْتَرَجٌ بِذَلِكَ فِي مَوَاضِعٍ غَيْرِ مُحْصُورَةٍ مِنْ
الْكِتَابِ الْمَذْكُورِ - مِنْهَا قَوْلُ آيُوبَ (لَمْ لَمْ أَمُوتْ مِنْ
الرَّحْمِ عِنْدَ مَا خَرَجْتَ مِنَ الْبَطْنِ) لَمْ لَمْ أَسْلَمْ الرُّوحُ :
إِلَى قَوْلِهِ - حِينَئِذٍ كُنْتُ نَمْتُ مُسْتَرِيحًا مَعَ مُلُوكٍ وَمَشِيرًا
الْأَرْضِ الَّذِينَ بَنُوا أَهْرَامًا لَكُمْ أَنْفُسَهُمْ سَفَرٌ ٣ آيَةٌ ١١ -
إِلَى آيَةِ ١٤ فَاخْتَارَتْ نَفْسِي الْخَنْقَ الْمَوْتِ عَلَى عِظَامِي
هَذِهِ وَفِي سَفَرٍ ٧ - آيَةٌ ١٥ - أَمَّا الرَّجُلُ فَيَمُوتُ وَيَبْلَى
الْإِنْسَانُ يَلْمُ الرُّوحَ - وَفِي سَفَرٍ ١٤ - آيَةٌ ١٠ - إِذَا رَجُوتَ
الْهَامَايَةَ بَيْتًا لِي - وَفِي الظَّلَامِ مَهَلَّتْ فِرَاشِي وَقَلَّتْ
لِلْقَبْرِ أَنْتَ ابْنِي وَلِلدَّوْدِ أَنْتَ ابْنِي وَخَفَى وَفِي سَفَرٍ ١٤

التي اخذت منها -

فصریح هذه القصّة ناطق - بأن
الله تعالى لعن الحيّة - وسعيها على بطها - وكلها
التراب - هو القصاص الذي استحقته على
فعلها - وكذلك تكثيرا تعاب المرأة - وارجاعها
في الولادة - ولعن الارض بسبب سماع آدم القول
زوجته - والحكم على ان ياكل من عشب الارض بالتعب
وعرق الجبين - بعد ان كان في نعيم مقيم لا تعب فيه
ولا نصب - هو القصاص الذي اوفى على فعلهما
ودليل العقل يقضي - بان لعن الارض - والحكم على آدم
بالتعب بعد الراحة والوعد بالموت - والرجوع الى
الارض التي اخذ منها بعد الحياة الدائمة لمن
اقضى درجات القصاص الكافي ولو كان لهذه
الكلية من الشجرة قصاص غير ذلك بيّنه تعالى
لآدم ضمن هذا البيان الشافي -

واما تأويل المثلث الذي ورد في قوله (موتاً)
توت) بانه الهلاك الابدي - ففضلاً عن انه لو صحّ
هذا التأويل كان حكمه قاصراً على الآكلين من
الشجرة لا يتعداهما - بدليل اختصاصهما بعد
هذا الموت - وعدم درج ذريتهما معهما - حال
كونه ذكر الولادة عند بيان قصاص حيّوان والولادة -
وبدليل قوله تعالى لا تحمل الابن من اثم الاب -
ونضائره - ولو صحّ هذا التأويل ايضاً وفهمنا ان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ
 {أبطال الوحية المسيح عليه السلام وكفارته}
 {منقولة من تحرير سيدى مرشدنا}

الصحيح ان متى تصفح الكتاب المقدس من اوله الى
 آخره لم تجد نصاً صريحاً بوجوب اعتقاد سرمان
 خطيئة السيد آدم في جميع ذريته. ولا ان
 كافتهم مذنبون بسبب ذلك ولا ان الله تعالى
 حكم على آدم وذريته بالهلاك الابدى بسبب
 اكله من الشجرة. بل باعتبار القصة الواردة
 في سفر الخليفة من التوراة - ان الله قال لآدم عن
 تلك الشجرة (يوم تاكل منها موتاً تموت) ولما اكل آدم وحواء
 ثمرة الحية وغواية ابليس من تلك الشجرة - قال الله
 للحية - لانك فعلت هذا ملعونة انت من جميع
 البهائم ومن جميع وحوش البرية على بطنك
 تسعين وترا با تاكلى كل ايام حياتك - وقال للمرأة
 تكثيراً اكثر اتعاب حبلك بالجمع تلدين اولاداً والى
 رجلك يكون اشتياقك وهو يسود عليك - وقال
 تعالى لآدم لانك سمعت لقول امرأتك واكلت
 من الشجرة التى اوصيتك - قائلاً لا تاكل منها
 ملعونة الارض بسببك بالتعب تاكل منها كل ايام
 حياتك وشوكاً وحسماً تنبت لك وتاكل عشب
 الحقل يهرق وجهك تاكل خبزاً حتى تعود الى الارض